A

PARADISE OF PRAYERS:

CONTAINING the purity of Deuotion and Meditation:

Gathered out of all the spirituall exercises of *Lewes* of *Granado*: and Englished for the benefit *of the Christian* Reader.

The fourth Edition.

LONDON,
Printed by *Iohn Norton*, and are to be sold by *William Sheares*, at the signe of the Harrow, in *Brittaines Burse*. 1633.

BIBLIOTHECA BODLEIANA

TO THE Right VVorshipfull, *Hugh Perry* Esquire, Alderman, and now *one of the Sheriffes of the* Honourable City of LONDON.

Right worshipfull,

THe godly Meditations and Prayers of that Learned and Religious Diuine, Lewes de Granado, were long since deuested from their Spanish habit, for their efficacy and excellency, suted in our English attire; and

for the benefit of Gods Children, and Seruants, receiued and layd vp into the Sanctuary & Treasury of our Church, not as a popish reliqne, but as a precious Iewell of inestimable price and valew: So that for any ignorant, or ouercurious, or carping Christian, any way to question eyther the worth of this reuerend Author, or the validity of these his pious, and elegant labours, it is directly to quarrell with the truth, and maliciously to deny the brightnes and clarity of the Sunne, when he is in his honest Meridian, and in the Verticall poynt of his most resplendent lustre and glory. So as, considering with my selfe, that this religious worke of his (so strongly conducing to the mortification and beating downe of sinne, and to the aduancement of Gods most sacred honour and glory)

glory) was now out of Print and almost raked vp and buryed in the dust of ingrateſull Oblivion: I therefore conceyued it to be a reſolution and enterpriſe, as worthy of my coſt and labour, as that is of a Chriſtian afreſh to revive it, and ſo once more, to make it ſalute both the Preſſe and the world.

Which having done, as alſo illuſtrated and beautified it with ſome new collections, and prefixed a Table thereunto, to poynt out each ſeverall Meditation and Prayer, I then bethought my ſelfe, to what Propicious and Vertuous Mecænas I mought beſt direct it for ſhelter and protection. When, purpoſely miſſing of diuers other braue Perſonages of worth and quality, who mought iuſtly

instly challenge a large proportion of interest in my affection and obseruance, I at last very ioyfully (as I hope very opportunely and fortunately) met with your Worship, whose actions are so noble, and vertues so eminent, as (despight of emulation and enuy) they adde equall grace and honour both to your selfe, and to our famous and renowned City of LONDON, *in the Annuall Oeconomy, and Politique Regiment, whereof you now beare the second place and dignity. Chiefely therefore for the fame and splendor of your owne goodnesse, and partly also for the sympathy and semblance; or rather the vnity of both our names, (a naturall accident, yet I beleeue deriued from a supernaturall cause) I doe now embolden my selfe to inscribe, and present this godly worke of* Granado,

nado, to your Worſhips acceptance and patronage, being both conſcious and confident, that as you mought iuſtly haue attributed this to preſumption in another, ſo you will as truly repute it both to zeale and duty in me, who hold it to be a modeſt way to haue the honour to know your Worſhip, and a pertinent one to bee knowne of you, ſtill ingeniouſly confeſſing and acknowledging, notwithſtanding that I am as incapable to deſerue the firſt, as ambitiouſly and zealouſly reſolute to implore and deſire the ſecond.

I will no longer vſurpe on your Worſhips patience in this my Epiſtle, but will recommend both it, and my ſelfe to your noble fauor and pardon, and the Booke it ſelfe to the prouidence and mercy of Almighty God, whom I religiouſly beſeech euer to proſper your

health, and to blesse your prosperity: In perfect hope and expectation whereof, I humbly kisse your hand, resolving eternally to remaine,

Your Worships truly

deuoted Seruant,

H. P.

From my house in
Brittaines-Burse,
March 10th, 1632.

To the de-

uout and Chri-

ſtian Reader.

CHRISTIAN and friendly Reader: Vnfained and zealous Prayer, being a moſt pleaſant ſmelling Sacrifice in the noſethrils of the Almighty, what better method of Chriſtian exerciſe and meditation can bee deuiſed, then vpon all afflictions and temptations which daily aſſaile our minds, by harty pray-

er to haue recourse to him, who is ready and willing to heare our petitions, and yeeld vs comfortable consolation? Though many men may haue good disposition and will, yet more are vnable in a good and religious forme to recommend vp vnto God their seuerall occasions and necessities: for which cause, the Learned, with those extraordinary gifts imparted to them from the true Giuer of all graces, haue beene ready in their religious labours, to supply therein the debility and defects of their more ignorant brethren: in which kind, this present Treatise hath passed exceeding good approbation and liking, because here is set downe, how vpon euery sudden necessity, or passion that affects vs, to lay open our griefes with repentance and

feruent

feruent zeale, in which caſe, we are aſſured of preſent and ſpeedy redreſſe. And in that, *Meliores ſunt ſemper ſecundæ cogitationes*, The former Impreſſions of this Booke, hauing receiued fauourable applauſe of all religious and zealous ſpirits, I thought good (Chriſtian Reader) for thy ſpeciall helpe, not to be ſparing of a little coſt, ſo it may any wayes redownd to thy benefit, once more to commit this Treatiſe to a fourth Impreſſion, after a more exact examination of the parts, and ſome further reformation of the ſtile and forme; which being a Tranſlation, was not peraduenture in the former ſo intelligibly and ſignificantly expreſt, as I hope in this fourth Edition thou ſhalt finde them. Diuers haue commended both

the

the zeale and elegancy of the originall Author in his kinde, as he that duely descended into the secret corruptions and deprauations of our sinfull nature, which requireth often meditation and exercise of deuotion and prayer, both for the remission of perpetuall sinnes, and the re-establishing of our mindes in a constant perseuerance of such profitable, and acceptable exercises. Our daily occasions are many; the enemy of our saluation, subtill and powerfull; the temptations of the world frequent and dangerous: all which require a strong and preualent defence; and this can by no meanes be better effected, then by humble, penitent, and confident prayers, directed to him, whose gracious promises haue infallible performance,

mance; and who is euer as prone to heare, as we to requeſt, ſo it be performed with that vnfained repentance and zeale, as becomes grieuous ſinners to a mercifull and gracious God, by whom the haires of our head are numbred, and the tribulations of our hearts weyed, that no temptation ſhall be able to ſurmount a Chriſtian and patient power, but in fit time he ſends conuenient remedy and relaxation. Accept (Chriſtian Reader) of my poore brotherly loue and affection herein, as he that aymes at no more then Gods ſpeciall glory, and thy ſingular comfort: to whom I commend theſe my friendly endeauours, deſiring God to afford both thee and them his fauourable bleſſing and fur-

furtherance, that they may procure thee such good as I louingly wish and desire. And so I rest,

In true Christian loue

and Zeale, thy well

affected,

I. N.

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At our vprising.

GOD the Father that saidst in the beginning, Let light bee made, & it was made; lighten mine eyes, that I sleepe not in death: lest at any time, mine enemy say vnto mee, I haue preuailed against him. Psalme 12.

God the sonne, light of light, the great & truest light, from whence this light both of sunne and day ariseth; thou light shining in darkenesse, and illuminating euery one that commeth into this world: driue from me all darkenesse of ignorance; and giue mee vnderstanding, that in thee, & by thee, I may know the Father: to know whom is to liue, and to serue whom is to raigne. Iohn 1.

God the holy Ghost, thou fire both illuminating and warming: kindle in me thy light, that I may

know the deceitfull delights of this world, and the true ioyes of heauen: Enlighten my minde, that I may see how great a good our enemy soliciteth vs to change for a light shadow. Grant that I may onely see those things that are thine, and be blind to the rest: infuse also into my mind the gift of thy charity, that forsaking those transitory things, I may with a continuall desire endeauour to attaine those things which are eternall.

Holy Trinity, one God, defend me this day from all the assaults of the diuell, keepe me this day from all sinne, and defend me this day from sudden and vnexpected death. Be thou vnto me solace in tribulation, assistance in temptation, and in death a pleasant refuge.

Thou hast rayſed my body (O Lord) which was drowned in sleep: I beseech thee that thou wilt deliuer my soule likewise from the sleep of sinnes, and the darkenesse of this world; and that which thou hast re-
Spec. 7. called from sleep vnto waking, may it please thee after death to restore to the same life: for sleepe is to the

as

as death to vs. To thee be prayse and clearenesse, wisedome, thankesgiuing, honor, vertue, and fortitude, for euer and euer, Amen.

When we rise.

RIse O my soule, that sleepest, arise from death, and Christ shall shine vnto thee: Arise O thou daughter of Sion, O my soule redeemed by Christs blood, shake off the dust of sins, and set in thee the peace of Christ, purchased for thee by his merits. Ephe. 5. Esay 52.

Christ, thou mercifull aduocate of mankinde, as thou releuest this grieuous burthen of my body by thy benefit: so lift vp our minds to the knowledge and loue of thy Maiesty; and grant that the body may be a companion and Minister of piety to the soule in this life, to the end that in the life to come, it may bee partaker of that eternall blessednesse, where thou liuest, and raignest, with God the Father, and the holy Ghost, world without end, Amen.

A thankesgiuing for our preseruation the night past, together with a prayer, wherein we beseech Almighty God to take the like care of vs the day following.

OMnipotent and eternall Lord, the Father of our Lord Iesus Christ, I praise thee, I blesse thee, and with my whole heart giue thee thankes; that according to thy vnmeasurable goodnes, thou hast by thy fatherly prouidence, preserued me this night; that it hath pleased thee to be present with me: so that the diuell durst not draw neere to assaile me: that thou hast protected me from all euill, both of soule and body; that thou hast defended me (being drowned in profound sleepe) by the assistance of thy holy Angels, as it were with an impregnable wall, against the deceites & snares of that old Satan, who neuer letteth slip any opportunities to hurt vs: Finally, for that thou hast sweetly raysed me from sleepe, (tha

(the true image of death) leſt I ſhould be choked in the darkenes of my ſinnes, to the end I might haue ſpace and time (yet at the length) to recollect, and earneſtly repent my ſelfe.

Now likewiſe (O Father of mercy, & God of all conſolation) I beſeech thee (and from the bottome of my heart intreat thee) that this day thou wilt take me alſo into thy fatherly protection, and behold me with thy mercifull eyes, direct me in the way of thy commandements, & giue me thoſe gifts of thy holy Spirit, by whoſe meanes I may begin, continue, & end this day likewiſe, to the praiſe & glory of thy holy Name, to the profit of my neyghbours, and the ſaluation of my ſoule: endeuouring my ſelfe euery where, & in all things, without neglect of my duety, to diſcharge euery way, that vocation to which I am called.

Keepe me (O Lord) from all ſin, reſtraine my fleſh and blood prone to all iniquity, and friend and miniſter to that old Adam: coole by the dew of thy Spirit, the heat of concupiſcence, that raigneth in my

members: lest this day at any time I fall into any sinne, and prouoke thy wrath and indignation against me. Grant O mercifull Father, and vouchsafe (O deare Lord) that I may leade the remnant of my life in thy feare and loue.

Direct this day my heart, and my body, my senses, speeches, and my actions in thy law, and in the workes of thy Commandements. Turne my heart from all transitory things, and conuert it to eternall, that forsaking the riches and delights of this world, I may alwaies thirst after thy kingdome. Curbe and restraine the power of the Diuell our old and sworne enemy, that although he raungeth about like a roaring Lyon, seeking whom hee may deuoure: he may not yet hurt or any waies hinder mee. But because my merits are none at all, for which I deserue to be heard, behold I bring with me thy onely begotten Sonne, who is the propitiation for my sinnes: behold him, O mercifull Father, and for the iustice-sake of thy Sonne, forgiue the sins of thy seruant: grant me that by thy mercie,

cie, which is not my due in iustice, who liuest and raignest God, for euer and euer, Amen.

Morning Exercises.

1. The commemoration of benefits receiued.

O God my God, early doe I waike vnto thee, sayth that thy holy Prophet. And a little after he addeth: So was I mindfull of thee on my bed, earely in the morning will I thinke on thee, because thou wert my helper. And I my Lord God with that holy king, desire to watch. Let this be the beginning of my occupations, let the day begin with this thought of mine. For hereunto the duties driue mee whereby I am bound vnto thee: this is the end of my creation: for I was therefore made, to the end I should praise thee, and glorifie, magnifie, and sanctifie thy Name. For thou art the beginning and the end of all things: I say the beginning without beginning: and the end without end. For euen as no man Psal. 66.

might euer create any thing without thee: so could not any thing be created by any other, but by thee: to the end that all things might serue thee, prayse thee, and publish thy glory.

Thou art the vniuersall dispenser of all good things, so that there is no benefit to be found eyther of nature, or grace, body or soule: which taketh not his originall from thee, who art the fountaine of all goodnes. Thou art the maine of all perfection, the Abysse of all greatnes, the Ocean of infinite mercy and goodnesse: the image of incomparable beauty. Thou art the God of Gods, the holy of holyest, the king of kings, the Lord of Lords, the cause of causes, the being of beings, the life of the liuing, the order of the Vniuerse, the beauty of the world, the glory of the Heauens.

Thou art my Creator, that madest me of nothing to thine owne Image & similitude: Thou art my conseruer, who by thy prouidence maintainest me, lest I should become nothing. Thou art my sanctifier

tifier, who by thy grace extollest me vnto things which are diuine. Thou art my glorifier, who hast made me to enioy thy glory euerlastingly. Thou art my Defender, Helper, Pastor, and Benefactor. Thou art my King, my Lord, my Father, my Spouse. Thou art the center of my soule, my last end, in whom alone consisteth all my felicity, happines, & the last perfection of my life: what need many words? Thou art to me all in all, in as much as thou art God.

But in as much as thou art man, thou art my Redeemer, my Sauior and deliuerer: Thou art (as the Apostle testifieth) my wisedome, my iustice, my sanctification, my redemption, my sacrifice, my lambe, my priest, my aduocate, my intercessor, my doctor, my example, my fortitude, my consolation. Thou art the generall physition of all my wounds & infirmities. Thou hast healed my pride by thy humility: my auarice, by thy pouerty: my pleasure, by thy dolour: my wrath, by thy meekenesse: my enuy by thy charity: my excesse by the gall and 1. Cor. 1.

vineger which thou tastedst for my sake, my sloath by thy diligence, and vnmeasurable labors vndertaken for my sake.

For my sake thou didst fast, wander hither and thither, sweate, watch, pray, weepe: for me thou wert banished, persecuted, derided, mockt, spit vpon, whipt, crowned with thornes, crucified, and more afflicted then all other men of this world, and at length put to death.

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2 A thankesgiuing.

ALL these are thy benefits, O Lord, for which I ought to yeeld thee thanks: nay rather they are most iust causes, for which I am indebted vnto thee, and bonds by which thou holdest me captiue, and bond vnto thee. What shall I giue vnto our Lord, for all the benefits he hath bestowed on me? By what duty, or what humble seruice shall I recompence so many graces bestowed vpon me? Verily I beleeue that although I only had

Psal 115.

all

all mens hearts, and with all them did onely loue thee: yet might I not in the least sort yeelde thee that which belongeth vnto thee. How then for many and so great benefits shall I yeeld thee satisfaction? How can I deny thee that one heart which I haue for all, when I owe thee so much for all thy benefits towards me? what shall I say my God? what shal I doe? for I alone am not sufficient to yeelde thee condigne thanks for such a multitude of blessings. But I know what I will doe, I will call vpon al creatures that are in heauen and on earth, and I will desire them to assist me, and vouchsafe with me to sing thy praises, and glorifie with me the Lord of all glory. Let vs therefore sing the song which the three Children sung in the burning Furnace in Babylon, saying:

O bless ye all the workes of the Lord God, praise ye and magnifie him for euer.

O ye Angels of the Lord, bless ye the Lord, praise him and magnifie him for euer.

O ye Heauens, bless the Lord, praise

prayse yee and magnifie him for ever.

O yee waters that are aboue the Firmament, bleſſe yee our Lord, prayse him and magnifie him for ever, &c.

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3. The Oblation of a mans ſelfe.

ALL theſe prayſes and bleſſings do I owe thee (O Father) yea, and farre more greater belong vnto thee. For if I ſhall more neerely examine the matter, I not onely owe thee mine, but my ſelfe alſo. For if in India, a man buy another man for a red cap, and he that is bought at ſo ſlight a rate, is in ſuch ſort wholy obliged and ſubiect to the buyer, as that he is neyther maſter of a moment of time, or of a farthing, but is very often caſt into fetters by his Lord, beaten with clubs, and handled according to the humour of him that bought him: what ſhall become of mee O Lord? I am thine, yea truly wholy thine, not tyed vnto thee, vnder one name and title, but by infinite re-

respects. Thou hast created me, thou hast bought me, not with a red cap, but with thy precious blood, thou hast conserued me in all and euery moment of my life. For without thee I can neyther stirre hand nor foote, without thy prouidence I can neyther breathe nor respire or act any thing: with what colour then can I cast off thy dominion ouer me? how can I deny thee that which is thine? by what right can I challenge liberty to my selfe? or with what impudence (shaking off the yoke of my Lord) can I wish to liue according to my wicked desires, when by so many reasons, I am thine, and ought so wholy to be dedicated vnto thee? Most humbly therefore acknowledging thy dominion ouer me, behold, I dedicate my selfe wholy vnto thee, and intirely submit my selfe to thy perpetuall seruice and subiection. Neither doe I onely offer my selfe vnto thee, but also all that which is mine; what soeuer this day or in the remainder of my life, I shall thinke, speake, or doe, with all those things, which at any time for thy sake shall be offe-

red

red me to admit or further: so that hence-forward I will neyther eate nor drinke, nor sleepe, nor doe any such like thing, whose end shall not be the honour and glory of thy most holy Name.

Once more I say, O Lord, I sacrifice my selfe vnto thee, lest hereafter I be mine owne and not thine. I will liue no more according to mine owne will, I will not labour for my selfe, I will not seeke my selfe, but in all things, and euery way will I seeke thee, obey thy will, and be diligent in thy seruice. And if at any time I shall doe the contrary, I will call my selfe a thiefe, and rauisher of another mans right, for that duety and obedience which vnder so many titles, and by so much right appertaineth vnto thee, denying and stealing the same from thee, I shall vsurpe vnto my selfe.

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4. A petition for new benefits.

BVt because without thy grace I cannot yeeld thee that duety, I pray thee (O Lord) that thou wilt assist

assist me herein, and create in me a new heart, that shall not judge himselfe to be his owne, no not for a moment of time, but shall thinke it lost whatsoeuer is not imployed in thy honour and seruice; giue me a will, that may desire nothing more then to keepe thy Commandements and obey thy will; giue me an vnderstanding, that may meditate on thy Law day and night, and such a memory as may neuer be forgetfull of thee.

Furthermore (O Lord) giue a bridle to my tongue, and set a watch before mine eyes. Grant me the puritie of heart, the austerity of the flesh, the mortification of all appetites, and perturbations of the minde: Finally giue me a grounded humility of heart, and with it patience, obedience, meekeneſſe, chaſtity, true discretion, with these pouerty of spirit, feruent zeale of thine honour, the loue of my neyghbour, and sincere compassion of another mans tribulations, who liueſt and raigneſt world without end, Amen.

A commendatory morning prayer, wherein together with our selues we commend all faythfull Christians vnto God.

I Adore, bleſſe, and glorifie thee, O holy Trinity, omnipotent God, Father, Sonne, and holy Ghoſt. Behold, I offer vp my ſelfe to thy diuine Maieſty, and yeeld me tributary to thy moſt holy and irreuocable will. I pray thee (O Lord) take from me, & from all faythfull Chriſtians whatſoeuer is diſpleaſant vnto thee, & giue vs whatſoeuer is gratefull in thine eyes, and cauſe vs become ſuch, as thou commandeſt vs to be. I commend vnto thee, my father, my mother, brothers, ſiſters, ſonnes, couſins, benefactors, friends, familiars, & neyghbours, and all thoſe that haue recommended themſelues to our prayers, or for whom I ought to pray. I commend vnto thee, thy holy catholike Church, bring to paſſe (O Lord) that all and euery one may know thee, all may honour thee, all may loue

loue thee, and may likewise be be-loued by thee. Reduce the ignorant into the right way, destroy here-sies, let all those bee converted to the true and sincere fayth, who haue no knowledge of thy most holy Name. Giue vs peace, and conserue vs in the same: yet in all things, let thy will, not our will bee fulfilled: Comfort and helpe all those that are in tribulation, and such as leade their liues in mi-series, temptations, perturbations, and afflictions, as well of the body as the soule. Finally, I commend all creatures to thy protection, that to the liuing thou mayest giue grace, and eternall happinesse in the world to come. Amen.

A Prayer before we goe out of doores.

O Omnipotent & eternall God, who art the way, the life, & the truth, behold, I am to walke amidst the snares of the diuell, and the world his minister layd in wait for me: I beare likewise about me the temp-tations

tations of my fraile flesh, so that it cannot be that I shall walke without harme, either of body or soule, amongst so many gulfs and dangerous heaps of temptations, which that cursed enemy hath beset vs with, being swallowed in sin, except thou stretch thy right hand to assist vs. Leade me therefore, thou most assured and faithfull guide: open mine eyes and conduct me in the high way, that I may neyther turne on the right nor on the left
Psal. 24. hand: Shewme thy pathes, and teach me thy waies: make my path straight, and direct my iourneies in
Prouer. 4. peace. O Lord, in thy righteousnes leade me, because of mine enemies, direct thou my waies in thy
Psal. 5. sight. Thou that to holy men sendedst thine Angels, for guardians, by whom as the weaker sons, they should be directed, as by their elder and more stronger brethers: Thou that to Toby, the modest Sonne of an honest father, sendedst Raphael thy Minister, to accompany him on the way in his pretended iourney, send me being farre inferiour to Tobias in vertue, but confident

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in thy goodnesse, thy holy Angell, who may now leade mee in these paths that are most pleasant in thy sight, and at length bring me to the hauen of eternall life: In the Name of the Father, and of the Sonne, and of the Holy Ghost, Amen.

When you enter any iourney.

O God that broughtest Abraham thy seruant from Vr of the Chaldees, and keptst him in safety in the whole course of his pilgrimage: we beseech thee vouchsafe to keep vs thy seruants. Be vnto vs, O Lord, in our setting out our succour, in our way our solace, in heate a shelter, in raine and cold a garment, in wearinesse a wagon, in aduersity a helper, in the slippery way a staffe, in shipwracke a hauen, that by thy conduct we may attaine thither with happines, whither we trauel, and at last returne in safety to our owne households, through Iesus Christ our Lord, Amen.

A Prayer before the Sermon.

O Lord Jesu Christ, that descendedst from the bosom of thy Father, into this world as our teacher, that thou mightest shew the will of thy Father to wretched mortall men, and teach them in the way of saluation: Behold, I come to heare thy word, and haue many yeeres since repayred to the same: (but alasse) with small fruit of my soule: I came vnto the light, and I am not illuminated; to the bread of life, and behold, I die for hunger: to the fire, and I starue for cold: to the medicine, and I am oppressed with diuers infirmities of sin. The dew of diuine doctrine falleth without intermission, vpon my earth, and yet hitherto hath it brought forth nothing but thornes and thistles: what need more? dayes, moneths, and yeers are past, and I remaine in the same state of sinne.

It is a great benefit, O Lord, that thou hast left vs the seed of thy diuine.

nine word, otherwise we had beene like Sodom & Gomorha. It is likewise a great benefit that thou sendest labourers into thy Vineyard, that thou leauest vs Doctors and catholicke Preachers: but in vaine teach they outwardly, except thou mooue inwardly. I beseech thee therefore (O good Iesu) open the eares of my hart, that that which is instilled by the eare of my flesh, may penetrate euen vnto the marrow of my spirit, & there worke such wholsome effects, that thy word returne not vnto thee in vaine.

Vouchsafe I say, O Lord, that this seed which at this time falleth on me, be not choaked with the thorny cares of this world, neyther wither through drought and defect of the dew of the holy Ghost, in the time of tribulation; neyther be deuoured by the birds of the aire, but warmed by the heate & operation of the holy Spirit, may flourish in a fruitfull mould, and bring forth the fruits of eternall life; that I may know thee, loue thee, and laud thee, with perpetuall prayse, who art laudable and glorious for euer, Amen.

A Prayer after the Sermon.

LORD Jesu Christ, eternall Sauiour, I giue thee thankes for that thou hast fed me with the foode of thy word, and abundantly nourished me: I beseech thee that the vnderstanding of thy word bee effectuall and healthfull to me, that the same celestiall seed do not perish in me without fruit. Keepe my heart, and enclose it with the fence of thy grace, and prohibit that the infernall soule doe not plucke it out of my heart, but prepare it vnto thee, that it may keepe thy word, and as a neiue thing be inclosed in my memory. Thou art he that saydst by thy prophet: The word that shall issue frō my mouth, shall not returne to me in vain, but shal prosper in that, for which I send it. Goe to Lord, and let thy word heard by me, from the mouth of thy Minister, prosper in me: giue me strength, that my life may be answerable to the doctrine I haue receiued. Giue encrease to thy word, O thou celestial hus bandman, that it may augment and increase in me,

me, that by thy holy word, it may not onely bring me to the knowledge of thy will, but also that I may fulfill and execute that which thou bidst and wilt, and so I may persevere vnto the end, vntill I may attaine to thy celestiall and everlasting kingdome, Amen.

When we goe about any worke.

WEe that are thrust into the most obscurest darkenesse through the fall of our first parents, O thou fountaine of eternall wisedome, know not what is pleasing or displeasant to thee, and what is expedient or hurtfull for vs: notwithstanding, O bountifull & merciful Lord, I, not withstanding the labour bee great if I respect my strength, light and easie, if I regard thy assistance, doe now vndertake the same, not knowing whether thou wilt that the same should bee done by me, or likewise whether it shall be profitable or hurtfull vnto me: O thou light of diuine Majestie, O beauty of the glory of the Father.

ther, O giuer of gifts, I beseech thee, let the drops of thy grace fall vpon me, that herein I may know thy will.

To thee therefore, O thou that dwellest in the highest, God ℣ Father omnipotēt, with humble heart, godly affection, and deuout prayer, doe I flie, crauing thy helpe and assistance in beginning this worke. For thou vnderstandest the depth of my ignorance, my pouerty in vertues, my sluggishnes in weldoing, and the great deformity of my manners, all which make me vnworthy to finish such a worke: giue me therefore wisedome that assisteth thy Seate, send her from thy holy Heauens, that shee may bee with me, and labour with mee. Strengthen me, O Lord God of Israel, and at this houre, behold the workes of thy hands, giue mee strength, assist and help me, that the euill spirit doe not hinder me in atchieuing this worke, or the detractions of wicked men remoue me from the same: let me fayle otherwaies, or let mee fall before the end of the worke, but vnder such a mode-

Moderator and Rector, let me institute and end all things orderly, namely Jesus Christ the Mediator: who is God to be praised for euer. Amen.

A thanksgiuing when the worke is finished.

O Most sweet Lord Jesus Christ thou Redeemer of mankinde, who art Alpha and Omega, the beginning and end, by whom all things are made, & without whom nothing is done, who weiest vowes, crownest merits, and giuest rewards; I giue thee thanks, that I haue ended the worke begun by thy prouidence, and ended by thy assistance. Thine it is, O good Jesu, at this present, to wey the valew therof: if I haue any waies defaulted therein, all that is mine; and if any thing hath beene gracious in the eyes of thy Maiesty, all that do I ascribe vnto thee. For being conceiued in sinne, borne in sinne, and bred vp in sinne, what other thing can wee doe but sinne? And how

can we performe any good thing, except thou giue it, O Lord: it remaineth now, O GOD, that by the same mercy wherewith thou wroughtest this worke with me, by the same now thou wilt direct it to a wished scope and end, lest the fruits thereof doe perish either to my selfe or to my neighbour.

And if for all those benefits which thou hast bestowed on vs, we should giue thee thankes, most bountifull Iesu, all our whole life should be spent in that one thing, so that it behooued vs to thinke on no other thing but the same. But now our dutie calleth vs heereforth to another thing, our vocation exacteth another thing at our hands, yet are thy new benefits alwaies to be received with a new giuing thanks. For which cause I also, for that it hath pleased thee so faithfully to finish this worke in me and by me, although thy vile and vnworthy instrument, I blesse thee, I praise thee, and glorifie thee.

But grant me also (O Lord) not onely to giue thee thankes, but also to haue them, that is, to remember

ber continually thy bountie, imployed on mee: that when as thou findest me not ingratefull, thou maiest continue the increase of thy giftes in me, vntill by these of thine, I may attaine the perpetuall fountaine of all goodnesse, and blessednesse, Amen.

When wee prepare our selues to study.

VVEE, whatsoeuer we be, by a hidden instinct of nature desire knowledge, but in so palpable darkenesse are we conuerſant, that not onely we are ignorant of those things which we ought to know, but also how we ought to know. For it is the punishment of the first sin, that this naturall light wherewith in the state of Innocency our vnderstanding was illuminate, is now extinct, and we as it were blind grope for the wall, and as it were without eyes handle it.

To thee therefore, O wisedome, dwelling in the highest heauens, and resident in thy Fathers bosome, make

I recourse: enlighten (I beseech thee) my mind, and giue me an vnderstanding heart that I may know the truth, which thou thy selfe art, follow and take hold of it. Verily I desire to know, because I haue read, that thou repulsest those that repine at science: I haue read that they that are learned, shall shine like the brightnesse of the Firmament, and they that instruct many in the waies of iustice, shall be as a Starre in perpetuities of eternities. But because I know not how I ought to know, I beseech thee shew mee the meanes and order: grant that I may first learne that is most conuenient to saluation, and that most ardently, that vrgeth most vehemently to loue. Grant that I may not desire to know for vaine-glory sake, not for curiosity, not in respect of profit, but onely for the edification both of my selfe and of my neyghbour.

O thou Creator of all things, thou meridian light, O the reward of the elect, thou knowest the depth of mine ignorance, my vnpolisht speech,

speech, my defect of vertues, and my sluggishnesse in apprehending good and ghostly things is not hidden from thee. Notwithstanding, O uncreated wisedome, which at thine owne pleasure, of the wicked makest iust, & of the ignorant, sodainely and without delay learned; send from the seate of thy Maiesty thy light and thy trueth, that may illuminate my darknesse, and giue me (the vnworthy) the vnderstanding of thy chast and holy word. Make me wiser and better, that I may impart to others likewise part of that light which thou impartest vnto me. I attribute nothing to my industry, cunning, or wit (for I know that all those who are rightly wise, are wise by thy teaching) but from thee I expect that thou shouldest open vnto me the treasures of thy wisdome.

Be assistant, be assistant therefore, O thou brightnesse of Diuine Maiesty, O beauty of thy Fathers glory, O giuer of rewards, be assistant, I beseech thee, vnto me, and from the height of

thy threane, powre the sparkling light of thy grace into the heart of thy seruant, that being solely taught inwardly by thee, I may vnderstand not that which the prudence of the flesh perswadeth, but that which thy celestiall wisedome doth allow, that I may vnderstand also with sobriety, and not whilest I perswade others to goodnesse, make my selfe arrogant and euill, but that I may first of all conuert to mine owne profit, whatsoeuer is giuen me by thee, then from me let it redound to my neighbour, that by the benefit of this imperfect science, I may at last come to the contemplation of the most perfect wisedome, which thou thy selfe art: who liuest and raignest GOD world without end, Amen.

When the clocke striketh.

BLessed bee the houre in which my Lord Iesus Christ was borne and died for vs: O Lord haue me

in

in remembrance at the houre of my death.

A prayer before repast.

IT is the admirable mystery of thy worke, O thou maker and ruler of the world, that thou sustainest by these meats the lives of men and of beasts: Truely that power is neyther in the bread nor meat, but it is in thy will and word, by which all things live and have their being. And how great is that liberalitie, that every yeare thou so provydest, whereby so many sorts of living creatures are sufficiently satisfied: which thy holy Prophet testified in the publishing of thy praises: That all things looke up vnto thee, that thou mightest give them meate in due season. Thou openest thy hand and fillest with thy blessing every living creature. These are the wonderfull workes of thy omnipotencye: we beseech thee O mighty and magnificent Father, that as thou ministrest life vnto our bodies, by meates, by thy

Psal. 144.

word: so also it might please thee to quicken our soules with grace, by the same word. Grant that thy helpe may be present with vs, lest we wickedly abuse those things which thou hast created for our good vses; yet vs not loue thee, because thou giuest those things, but let vs loue those things, because they come from thee, and for a time are necessary vnto vs returning vnto thee.

Let vs conuerse soberly, purely, moderately, holily amongst thy gifts which thou giuest vs, lest we conuert those things which thou giuest vs, as a medicine of our life, to the venome and death of our soules. But rather duely and thankfully receiuing them, they may become wholesome both to our soules and bodies. that we may be worthy, that thou like a good Father shouldst deseruedly nourish vs like thy deare children with wholesome nourishment, till we obtaine to ỹ perfection of thy son Iesus Christ, in which this mortal shal put on immortality, neither any more wãt nouriture, being made

one

one with thy selfe: who art blessed for euer, Amen.

A prayer after meate,

WE feele a double eating (O bountifull and liberall Father) in our members, by this the naturall heate daily consumeth somewhat of the substance of our bodies: by that not the naturall, but the noxious concupiscence consumeth somewhat of that iustice which by thy largesse is infused into our soules. If thou repairest not and daily strengthnest not our body with conuenient meates, it dieth; and that naturall life which is in it, is extinguished: and except thou daily nourish our soule by thy grace, it is first weakened, and at length dieth, not a temporall, but an eternall death. For as we consist of a twofold substance, so haue we needs of a double aliment. Wee pray thee therefore (O Lord) to giue our bodies our daily bread, wee beseech thee also impart to our soules thy continuall grace, by the one the

body is strengthned; by the other the soule is enriched; by this we liue; by that we liue happily. Now hast thou nourished (O most gracious father) the corporall life of thy children with corporall meats; we pray thee that with the same beneficence, thou wilt now also nourish in vs the spirituall life, with the crummes of thy mercy falling from thy table, that by thy grace thou maiest driue away the death of our soules. & truely we are much indebted vnto thee for this present life, and because thou prolongest the same by thy bounty, we giue & yeild thee most humble thanks: but this now is the way to that eternall life, which we beseech thee by the death of thine onely begotten Sonne, to bestow vpon vs by thy bounty and immortall blessednesse. Heere, but for a temporall life we giue thee thanks, but temporary, and such as we may: there, for eternall graces shall we giue thee eternall thanksgiuing. For there shall we truely be satisfied when thy glory shall appeare, which thou shalt giue vs through Iesus Christ thy

Psal. 6.

Sonne

Sonne: who with thee and the holy Ghost lineth and raigneth world without end, Amen.

A Prayer to Almighty God about the Sun-setting.

O Lord, the way of the iust shineth like a cleare light, and increaseth euen vnto the perfect day of eternity: but the wicked knew not neither vnderstood: they walke in darknesse, they shal descend from the interior darknes of the mind, to the exterior darknesse of hell. O therefore most miserable are they, and four times more miserable are they to whom that thy sunne doth set, ẏ sun I say, that to thy Saints neuer setteth, but is alwaies meridian, cleare & shining. A grieuous night also in the noonested attendeth their minds, who depart from thee. They expect the light, and behold darkenesse, the light, and they walke in darknes: They feele like the blind for the wall, & grope as it were without eyes; they stumble at noone day as it were in the darke,

Prou. 4.

Psalme 8.

Esay 59.

darke, and in obscuritie like the dead: but they that are conuersant with thee, the day is neuer darkned vnto them, but shineth clearely. Here the etherial Sunne keepeth his course, riseth, setteth, draweth neere vs, and departeth from vs: But thou (O Lord) if we truely loue thee, hast no changes: thou risest alwaies, and settest neuer; thou commest to vs, and remainest with vs to the worlds end. O thou that risest from the highest, lighten me that sit in darknesse, and in the shadow of death: O light of the Father, O eternall Sonne, illumine my inward darknesse, lest after this life, I be drawne to the exteriour, O mercifull, and sweete Iesu, remaine with me, because it waxeth darke, and the day is ready at an end: for as long as we enioy thy presence, wee abide in light and clearenesse, but if thou shalt depart from vs, what thing can be pleasant, nay, what not heauie and tedious vnto vs? When wee haue thee present, wee are fedde by thy sweetenesse, wee enioy thy familia-

Math. 28.
Luke 1.

familiarity, we rest in thine armes, we are delighted by thy inward conference, we are freede from earthly cares and desires, we esteeme thee for our chiefest good, with thee wee dwell, with thee we liue. All these benefits die vnto vs, if thou, Eternall light, be hidden from vs. Abide therefore with vs, O Lord, and remoue from vs the waight of our sins, to the end that perpetuall day may shine in our hearts: stay with vs, O Lord, Amen.

An Euening confession.

I Confesse my sinnes vnto thee Eternall Bishop, Minister of the Saints, and the Priest of the true Tabernacle, who once in the yeere of this world, hast entered into the sacred secret, and giuen the holy and immaculate Lambe of thy body for a sacrifice for our sinnes: To thee I confesse that I am indebted, not onely in ten thousand talents of my sinnes, but that I am bound to yeeld this account of my whole

whole life. Because I know that there is not one commandement of thine in my whole life, that I haue perfectly obserued; wherein either in word, sight, hearing, taste, work, thought, perswasion, or consent, I haue not offended. But now (O Lord) I come before thy face in confession, and in the presence of all thine Angels and holy Saints, I confesse vnto thee all my sinnes, wherewith this day I haue offended thee; Here, if there be any more grieuous sinnes, let them be repeated. Neither these alone doe I confesse, but also all other my misdeeds, whatsoeuer I haue committed from my infancy hitherto, euen vnto this present houre, either wittingly or agnorantly, in deeds, in words, in thoughts, and in omissions: discouering also in particular the euill tree of my heart, with all his roots, twigs, leaues, fruits, and with all his deformities, swellings, rottennesse, all which are very well knowne vnto thee; for thou beholdest not onely the inordinate desires, doubts, and denials of thy prouidence, but also these grosse exter-

nall

nall offences which we wretchedly commit in our words and deedes.

Wherefore (O most mercifull Father) according to the measure of my weakeneſſe, I beſeech thee, (although I am altogether vnapt to pray) forgiue my offences, pardon my ſinnes, and forgat all the multitude of my miſdeedes; as well thoſe that I haue committed this day, as alſo thoſe which thou knoweſt me guilty of from my infancy hitherto. Circumciſe likewiſe for thy goodnes ſake, my very ſtony heart: for this old one, create in me a new, & indew it with a new ſpirit: water it with the tuices of celeſtiall grace, and the ſpirituall fountaine of waters: whereby the inwardnall venome and corrupt iuice of the fleſh may be dried vp, the cuſtome of the old man may be changed, and my heart may not hereafter bring forth brambles and thornes, as fewell to the fire, but ſpirituall fruites, iuſtice and holyneſſe, Amen.

A thankesgiuing in the Euening.

BEhold (O Lord) so many and so mighty are my sinnes, whereby I haue this day offended thy diuine Maiesty, and that time thou ganest me to shew the fruites of repentance in, I haue consumed so vnprofitably, forgetfull that this day might haue beene the last of my life; heaping new sinnes vpon old, and walking in thy sight (who seest all things) without any feare, no otherwise then if it were in the presence of some Idoll. For which cause I deserued that the earth should gape, and hell should swallow mee vp: but for that this most fatall punishment doth not affect mee both with lippes and heart, and all the power that is within mee, I giue thanks to thine infinite mercie.

For thou (O Lord) hast kept me this day by thy clemency from all misfortune of body and soule: For there

there is no euill in the world, either corporall or spirituall, that this day might not haue happened vnto mee. For that which might befall another man, why might it not light vppon mee? For if hee bee the Sonne of Adam, why so am I; if he be subiect to actuall sinne, so am I: if his body be formed of humors and contrary elements, so is mine: If therefore he be this day made blinde, why might not I also haue beene blinded? If another man this day become lame, be consumed, fall sicke of the pitisque, be distraught, get the stir, labour of the spleene, trembls with the palsie, why am not I partner of the same misery? If this man hath perished by water, that by fire, hee be extinguished by sodaine and vnexpected death, why am not I also, who am in the same state of damnation with him? why O Lord? why (I say) but for that thy grace (O most pitiful Lord) hath conserued me, and thy mercy protected me; that therefore I am in safety;

that

that I am whole and strong in body, I onely ascribe it to thee, and to thee giue I most intire thanks. The like or rather more greater thanks offer I vp vnto thee (O Father) ẏ thou hast no lesse protected my soule from sinnes, then my body from sicknesses and misfortunes of this day, that being blind thou hast lightned her, and guided her in the way of thy commandements: that falling thou hast raysed her; that standing thou hast sustained her from falling. For that thy mercy hath preuented me, deliuering me from al euils, sauing me from those that are past, raising me from the present, and defending me from the future, taking away also the nets of my sins from before me, and cutting off their occasions and causes. For except thou hadst done this and that for me, I had done all the sins of the world, because I know (O Lord) that there is no sin that euer man did, that another man might not haue done, if the Creator be wanting by whom man is made. But that I did not offend, it was thy fauour: that I abstained

it was thy command: and that I beleeued thee, it was thy grace inspired into me. For thou (O Lord) didst rule me to thy selfe, and keepst me for thee, and my selfe and that I should not commit adultery or any other sin, thou gauest me thy grace & light through Iesus Christ thy Sonne. To thee be praise, to thee grace, to thee glory for euer and euer, Amen.

A prayer, wherein thou commendest thy selfe to God vpon the entrance of thy bed.

O Lord Iesu Christ, my God and Redeemer, in as much as thou hast made and ordained the pleasing time of night, for the rest and refection of the weake bodies of miserable mortall men: I beseech thee that this night thou wilt keepe my soule ouerburthened with sinne, defenced with true peace in thee; (O God) who art the true and eternall rest, preserue it from all the assaults of the Diuel, and from all his dangerous incursions, defend my

sinnes

senses and cogitations, and ordaine and direct all that which I doe, and wherein I end according to thy will, lest ingaged in the depraued darkenesse of this world, and being ouercome by the pring of the same, the Diuel, I be brought into temptation and pernicious snares: but perfect in mee true tranquillity, & constant puritie in my conscience. Giue vnto my body also (O most sweet Iesu) contaminate with many crimes, this night and all other times such rest, that I may neuer depart from thee who art eternall tranquillity, neyther at any time forsake thee, or through the dulnes and sluggishnesse of my slothfull flesh, be forgetfull of thee, and thereby be thrust into the perpetuall agitation and damnation of incessant trouble.

For which cause (O eternal and most mercifull Lord) I commend my spirit into thy hands, for thou our most mercifull Sauiour hast redeemed vs on the wood of the crosse, suffer not my spirit (O Lord) to sleepe in sinne and faint therein, lest

leſt I be buried in eternall death: but watch ouer me and intend my ſafety, O moſt faythfull ſhepheard, ſuffer me not being deſtitute of thy helpe, to be ſwallowed in the guiſe of my ſinnes. Protect me vnder the ſhadow of thy wings, and ſuffer me not to be entangled with extraordinary and vnneceſſary ſleep: but raiſe me in due time, that wakened in that ſort, I may cheerefully endeauour my ſelfe to ſing thy prayſes and intend thy ſeruice, that I may thinke of thee, and being raiſed by thy power, I may performe the workes of iuſtice and ſeeke thy heauenly Kingdome with my whole heart, that at length by thee, with thee, and in thee, I may obtaine eternall light and celeſtiall reſt, Amen. Pſalme 16.

Another prayer before ſleepe.

GRant vnto me (O my God) that watching, I may vigilantly ſtand in thy preſence, & as often as it ſhall fortune me to ſleepe, let my

ſleepe

sleepe be without sinne, and if in my waking I shal commit any misdeed, grant me (O Lord) pardon for thy mercy sake: and if I sinne in my sleepe, let thy clemency pardon me; and by the memory of thy martyrdome giue me a quiet time of sleepe, and deliuer me from euill dreames, and filthy imaginations: and for the whole night vouchsafe me a sleepe full of tranquillity, lest wicked dues haue the power ouer me, and euill cogitations full of perturbenes seduce me. Giue me thine Angel of light, that may keepe all the members of my body, and deliuer me from cursed concupiscence, by that liuing body that was crucified for me. Let me lay me downe to rest, and sleepe in peace, and let thy bloud be the keeper of me and my soule, which is thine image. Giue liberty to thy handy-worke, and let thy right hand defend the body which thou hast fashioned with thine owne hands: and enuiron me with the wall of thy mercies, as it were an acceptable fortresse and bulwarke, that when the body shall rest and

sleepe,

sleepe, it may be defended by thy vertue: and let my sleepe be as a sweet smelling incense before thy Maiesty: neither let the enemy approach my bed for thy mercy sake. I will heare and execute thy will (O my God) who leadest the night with the tranquillity of the iustice of our Redeemer Iesu Christ. For thou art the true light, and thy glory dwelleth in the light, and the children of light adore thee, dwelling in the light. Iesus the word of the Father vnto life, haue mercy on me for thy mercy sake, to whom with the Father that sent thee, and the holy Ghost, be all praise for euer, Amen.

Iaculatory prayers to bee had *alwaies in memory.*

When any suddaine feare assaileth thee.

BE vnto me (O Lord) a tower of strength against the face of mine enemy. Psal. 60.

It

If the corrupt flesh prouoke thee.

Psalm.118. PIerce my flesh with thy feare, for I haue trembled at thy iudgements.

If an ill suspition ouertake thee.

Psalm.50. CReate in me (O Lord) a new heart, and giue me a new spirit.

If vndecent sadnesse ouerhale thee.

Psalm.50. GIue me the ioy of thy saluation, and confirme me with a principall spirit.

If vaine glory seduce thee.

Psalm.113. NOt vnto vs (O Lord) not vnto vs, but to thy Name giue the glory.

If desperation molest thee.

Psalm.7. GOd is my hope from my youth, from the wombe of my mother thou art my protector.

If thou be afflicted in mind.

Psalm.118. HElpe me and I shall be safe and I will meditate alwaies vpon thy iustifications.

If

If sloath assaile thee.

EXcite thy power (O Lord) and come, confirm me in thy words, lest I faile in the way. Psalm. 79.

If labour tyre thee.

BEhold my humility and my labour, and forgiue me all my sinnes. Psalm. 24.

If wrath disturbe thee.

GIue me patience (O Lord) and peace to thy seruant, lest I lose the crowne of my soule in Heauen. For thou hast sayd, In your patience you shall possesse your soules. Luke 21.

If desire of honour and promotion tempt thee.

INcline my heart (O Lord to thy testimonies, and not vnto couetousnes: turne away mine eyes lest I see vanity, and quicken me in the way. Psalm. 118

If gluttony sollicite thee.

THE Kingdome of Heauen is not meat and drinke, but peace and ioy in the holy Ghost, it is the Rom. 14.

Iohn 6. spirit that quickneth, the flesh profiteth nothing.

If euill cogitations steale vpon thee.

Whose image and superscription is this? And hearing that it is Cesars, that is the Diuell of this world, say: let thy money bee with thee to thy perdition: now the dore is shut, & our Lord eateth his Passouer heere, I haue no leisure to open vnto thee.

Math. 21. Acts 8.

If any blessing of God happen to thee.

Psalm. 115. What shall I yeelde vnto our Lord for all the benefits hee hath bestowed vpon me? how much owest thou, my soule? And turning to the Angels, say: Come and heare and I will shew you, all yee that feare God, what he hath done to my soule. And turning thine eyes vnto God himselfe, truly shalt thou say: O Lord, thy mercy is great toward me.

Psalm. 85.

In any grieuous persecution.

Psalm. 34. Iudge them (O Lord) that hurt me, ouerthrow them that fight against

against me: Take thy sword and shielde, and arise to doe me helpe.

When thou seest thou art forsaken by God.

WHerefore (O Lord) art thou departed farre from me? Doest thou turne thine eyes aside in oppor-tunities, in tribulation? Stay with vs O Lord, for it waxeth night. Psal. 9. Luke 24.

Against detractors,

SAue me (O God) for the right-eous faile, and truth faileth a-mongst the children of men: let the Lord confound all deceitfull lippes and the toong that speaketh great things. Psal. 11.

O Lord, lay not this sinne to their charge, because they know not what they doe. Acts 7.

When we addresse our selues to study.

BLessed art thou (O Lord) teach me to doe thy will: Open mine eyes that I may consider the woon-derfull workes of thy Law Psal. 118.

A man may sometimes lift vp his heart by affection of repentance in these words.

TVrne thy face from my sinnes (O Lord) and blot out all my offences: create in me (O Lord) a new heart.

Sometimes with an affection of gratitude.

Psal. 102. BLesse the Lord (O my soule) and forget not his benefits.

Sometimes with an affection of loue.

I will loue thee O Lord my strength.

Psal. 7. God is my foundation, my refuge and my deliuerer: God is my helper, and I will hope in him: euen as

Psal. 4. the Hart desireth the fountains, so longeth my soule after thee, O God: My soule hath thirsted after the liuing (fountaine) God, when shall I come and appeare before the face of my God? My teares were bread vnto me day and night, whilst they daily said vnto me, where is thy God?

Then

Then inflamed with the loue of eternall beatitude, let him say.

O How amiable are thy dwelling places, thou Lord of hosts! my soule thirsteth and longeth after the dwelling place of my God. Psal. 83.

This that followeth was familiar to the fathers in Ægypt.

WHo shall giue me wings like a Doue, and I will fly and take rest? Psal. 5.

Three most deuout Prayers to excite the soule to contrition and griefe for sinne.

The first Prayer.

O Onely begotten Son of God, great and vnspeakeable are the benefits, O Lord, which I haue receiued at thy hands, thou framedst me of the dust and durt of the Earth, and createdst my soule of nothing, to thy image and similitude, and madest it capable of thy glory: Thou gauest vnderstanding, memory, will, election, with

all my members and senses, and with them the knowledge and loue of thee. Thou kept'st me in the secret celles of my mothers womb, lest in them I should be choaked without baptisme. Thou sustaindst me patiently after so many sinnes euen vnto this present day, where in the meane spare there are many others who haue lesse offended then I, and yet because thou wouldst not hitherto expect them, they are now perhaps tormented in hel. But besides all this, it was thy pleasure to take flesh vpon thee, & to conuerse among st men for my sake, to be afflicted and troubled for me, to be bedewed with bloudy sweat, to be taken, bound, bufeted, spit vpon, mockt, blasphemed, to be cloathed in a whit and purple garment like a foole, to be stroken with a reede, to be blinded, condemned to death, and led to the place of execution: Hauing on thy shoulders the Crosse to which thou wert affixed with nayles, and hanged betwixt two Theeues, and adiudged for a malefactor; thou didst drinke gall and vinegar: finally, thou wert slaine with

with moſt cruell death. Wy ſo many labours and dolors (O my GOD) thou didſt redeeme me, and yet I moſt vile and peruerſe ſinner, ingratefull for ſo many beneſits, haue ſo often times lewdly ſtroken thee againe, & nayled thee to the croſſe by my ſinnes: For which cauſe I am worthy that all creatures ſhould riſe by againſt me, and take reuenge of this my ſo great iniury.

What ſhould I ſay of the abuſe of thy Sacraments and medicines, which by thy precious blood, thou inſtituedſt and obtaineſt for me? thou towheſt me for thine in the Sacrament of Baptiſme there thou adoptedſt me for thy ſonne, & conſecratedſt me as it were thy Temple, there didſt thou annoynt me for thy Prieſt, King, and Champion, who was to wage combate with the enemy; there diddeſt thou eſpouſe my ſoule, and gaueſt me all the honours which were anſwerable to this dignity. But how haue I vſed all theſe beneſits and ornaments which I haue receiued from thee? what cogitations had I of keeping theſe riches? Thou towheſt me for thy ſon,

and I am become the seruant of sinne. Thou sanctifiedst me for thy Temple, and I made my selfe the habitation of Diuels. Thou armedst me like a generous souldier, and I reuolted and fled vnto thine enemies. Thou madest me a King, and I waxed proud in the kingdome which thou gauest me. Thou espousedst my soule to thee in perpetuall charity, and I more loued vanity, then verity: more the creatures, then my Creator. Truely it were rightfull, yea most iust (O Lord) that yet now at length I should beginne to weepe, complaine and lament, when I haue committed so many and so enormous sinnes.

This it is that so long time thou expectedst from me, as thou hast giuen me life: For so often times hast thou called me, and so long hast thou sustained mee, strooke me, and againe flattered me, and hast sought all wayes and meanes that thou mightest reclaime mee vnto thee: Thou hast expected mee, and I haue abused thy patience: thou hast called me, and I haue

stopt

stopt mine eares against thy counsailes: Thou gauest me time of repentance, and I consumed the same in my pride: thou strookst me and I felt it not, thou afflictedst me, & I would not take thy correction, thou sweatedst that thou mightst cleanse me, and I am not washed, thou provedst me by fire, and the rust of my sinnes is not cleansed away, I am hardned as well by thy scourges, as thy allurements, ingratefull to these, rebellious against those.

Notwithstanding (O LORD) though thou hast suffered so many and so great things for me, thou hast commanded me, that I should not despaire nor distrust in thy mercy: I conuert my selfe therefore wholy vnto thy mercy, and beseech thee to giue me grace, that I may amend my selfe; whereby I may so hereafter please thee and serue thee, that I neuer hereafter reuolt from thee, but cleaue alwaies to thee forever and euer, Amen.

For Contrition.

The second Prayer.

O Supreme maker of all liuing creatures, when I bethinke my selfe how greatly I haue offended thy Diuine maiesty by my sinnes, I quake for feare, and detest my vndecent madnes; considering how bountifull and reuerend a father I haue forsooke: I course my ingratitude, when I consider from how noble a liberty I am faine, into most miserable seruitude: I accuse my inconstancy, and know not what to set before mine eyes, but iudgement and Hell: for thy iustice from which I cannot fly, terrifieth my conscience.

Psal. 14. On the other side, when I behold thy vnmeasurable mercy, which according to the testimony of thy Prophet surpasseth all thy workes, presently a pleasing breath of hope doth refesh me, and strengtheneth my too feeble mind. For as before I despaired, so here doe I find remission

miſſion of my ſins in him, who by the writing of his Prophets ſo often times inuiteth ſinners to repentance, ſaying: I will not the death of a ſinner, but rather that he conuert and liue. Thy onely begotten ſonne likewiſe declareth by many ſimilitudes, how ready thou art to pardon thoſe that are penitent. That expreſſed he by the loſt penny, by the loſt ſheepe, brought home on the ſhoulders of his Paſtor: but eſpecially by the prodigall ſonne, whoſe image I acknowledge in my ſelfe. For I am he that haue indeed forſaken my moſt louing Father, I haue ſpent all my ſubſtance, and obeying the appetites of my fleſh, haue fled the obedience of thy Commandements, and haue fallen into the moſt filthy captiuity of ſinne, now am I trauailed with extreme neceſſity from which who ſhall deliuer me, I truly know not, except it be he whom I haue forſaken. Ezech 18. Luke 15.

Receiue me therefore (O Lord) thy moſt humble ſeruant, ſubmiſſiuely ſeeking pardon at thy hands, into thy fauor. But whereas (though in vaine) thou haſt euen vnto this houre:

houre so bountifully expected me, I confesse that I am not worthy to lift vp my eyes to heauen, or to call thee Father: yet because thou art my true Father, vouchsafe with thy fatherly eyes to behold me: for thy aspect alone quickneth the dead, and draweth all such as run astray vnto thee. For this whatsoeuer repentance which I now haue, I could not haue had, except thou hadst beheld me.

When as wandring I forsooke thee, thou lookedst vpon me from the highest heauens, where I was furthest from thee: and didst open mine eyes, that I might behold thee, and search my conscience, & behold my selfe ouerwhelmed with so much wickednesse. Come therefore (O Lord) to receiue me, giue me the knowledge and memory of my lost innocency, I require not thy imbracings nor thy kisses: I pray thee not to giue me that goodly garment that I was wont to weare, nor the ring of my ancient dignity: I require not that thou shouldst receiue me into the state and dignity of thy children, but it shall suffice me, if I may

may be numbred amongst the mercenary seruants of thy house, sealed with thy marke, and tyed with thy bonds, lest euer hereafter I runne away from thee: It shall not grieue me, although in this life I beone of the most contemptible slaues of thy house, so that thou separate me not for euer from thee.

Heare me therfore, most mercifull Father, and giue me the grace of thy onely begotten Son, and communicate with me the merits of his passion. Giue me thy Spirit, that it may purifie my heart, and strengthen it in thy grace, lest hereafter I returne againe through ignorance into that exile, from whence thy grace hath recalled me. who liuest and raignest world without end, Amen.

For Contrition.

The third most zealous prayer.

WHo shall giue water to my head, and a fountaine of

teares

teares to mine eyes, that night and day I may bewaile my sins, and lament my ingratitude against God my Creator? There are many things (O omnipotent Lord) that incite the hearts of men, and draw them to the knowledge of their sins: but there is none so effectuall, as the consideration of the greatnesse of thy bounty, and the multitude of thy benefits; yea, even to those sinners, which are most reprobate and wretched: That therefore my most miserable soule may by that meanes be confounded and ashamed; I will beginne (O Lord) to reckon by some of thy mercies and my mischiefes, that but in this I may manifestly understand who thou art, and who I am, what thou wert towards me, and what I am towards thee.

The time was once (my God) when I was not, and thou gauest me being, and tookest me out of the dust of the earth, creating me according to thine owne Image and similitude: then from my mothers wombe thou becamest my God: for from the first moment wherein I began

gan to be, euen vnto this present houre, thou art my father, my redeemer, my defender, and all my good. Thou createdst my body, with all my members and senses; thou createdst my soule, with all her powers, and hitherto hast thou preserued my life, by the benefit of thy prouidence.

All these (although in themselues they be great, yea we my all) yet are they little in respect of thy greatnes. But because thou hadst these things gratis, and bought by no great price, thou wouldest giue me another thing which cost thee more deerer, then I might thereby bee the more indebted vnto thee. Thou descendedst from Heauen vpon the Earth, that thou mightest find me; seeking me in al my waies, in which I had lost my selfe. Thou didst ennoble my humanity by thy nature, by thy thraldome thou deliueredst me from captiuity, thou freedst me from the power of the Diuell, deliuering thy selfe into sinners hands, & destroying my sin, by assuming the shape of a sinner. Thou wouldst bind me vnto thee by so much

much grace: thou wouldest allure me by this benefit, strengthen my hope by so many merits, and begette in me the detestation of sinne, shewing vnto me how many things thou hast both done and suffered, to ouerthrow the kingdome of sinne. Thou kindledst liuing fire vpon the dead coales of my heart, that being ouerwhelmed with such a multitude of benefits, which in this one are contained, I might loue him, that did so great things for me, and bestowed so much loue on me.

Behold (O Lord) thou redeemedst me, but what had that profited me, except I had beene baptized? Amongst such a multitude of infidels scattered vpon the face of the whole Earth, it pleased thee to reckon me among the number of thy faithfull, and of those to whom so happy a lot befell, as to be thy children, regenerate by the water of holy baptisme. There was I take forthine, there was that famous & admirable contract or couenant concluded, namely that I should be thine, and thou shouldst be mine:

thou

thou my Lord, and I thy seruant: thou my Father, & I thy son: where we meet together, thou to performe towards me the office of a father, and I to serue thee with the duty of a son. what shall I say of the other Sacrament, which thou institutedst as a remedy for my sins, making thy pretious blood a medicine for my wounds?

Hauing all these helpes & furtherances, as yet I continued not in goodnes, but such was my malice. that not with standing these, I lost once more my first innocency, and so great a gaine was thy mercy, thou hast hitherto patiently suffered me in my sins. O my hope and my redeemer, how can I without teares remember how often thou mightst haue slaine me, and no euill happened vnto me? how many thousand of soules happily doe now burne in hell, which haue sinned lesse then I haue sind, & yet burne not: what had become of me, if at that time thou tookst them away, thou hadst likewise taken me? how strict a iudgement had beene prepared for me, if iustice had apprehended me being guilty

guilty of so many grieuous sins? who then (O Lord) bound the hands of thy iustice? who prayed for me when I slept? who staied the scourg of thy wrath, when I prouoked the same by my sinnes? what was their pleasing in me, why thou shouldest deale more fauourably with me then with them, who in the midst of their perils, yea in the very heate of their youth were taken hence? My sinnes cryed vnto thee, and thou stoptst thine eares lest thou shouldst heare them; my malice against thee increased daily; and thy mercy likewise towards me increased dayly: I sinned; and thou didst expect me; I fled thee & thou followedst me; I was wearie in offending thee, thou wert not weary in expecting me, in no other sort then as if my sinnes had beene fauours and no offences. In the midst of our sinnes, I receiued many good inspirations and many holy reprehensions from thee, which did conuict and condemne the dissolutenesse of my life. How often didst thou call me and inwardly inuite me, saying: Thou hast committed

ted fornication with many louers, yet returne vnto me and I will receiue thee? How often hast thou called me in these or such like louing words? How often hast thou terrified me with feare and threatnings, reducing to my memory the perill of my death, and the rigor of thy Diuine iustice? How many orders of preachers and confessours hast thou appointed, that by their words and counsails might incite me and helpe me (O Lord) walking in thy way? How often hast thou followed me by thy words, inuiting me by thy benefits, and chastising me with thy scourges, stopping vp all the wayes after the manner of a hunter, that I might no wayes fly or escape frō thee? what shal I then at this time render vnto thee (O Lord) for all those things which thou hast bestowed vpon me? Because thou hast created me, I owe thee all that which I am: for thou madest al things. Because thou hast conserued me, I owe vnto thee all that I am, and liue; for thou conseruest all things: and because thou gauest thy self as a reward vnto me,

what

what shall I restore thee? If I had all liues of Angels and men, and should offer them for a sacrifice vnto thee, what were this oblation, if it should be compared onely to the blood which so abundantly thou shedd'st for my sake?

Who therfore shal giue me teares for mine eyes, that I may bewaile my ingratitude, and my negligent retribution, for so many benefites? Giue me therefore thy helpe (O Lord) giue me thy grace, that in due manner I may confesse my sinnes vnto thee, I vnhappy that I am: I (although I haue demeaned my selfe farre otherwise) am thy creature, made according to thy image and likenesse, acknowledge this similitude, for it is thine. Take from me that which I haue made, and thou shalt find that which thou by thy holy hand hast made. I haue imployed all my forces and powers to iniure thee, and haue offended thee in the very workes of my hands. My feete were swift to doe euill, my hands ready to act any wickednesse, mine eyes dissolute to all vanity, and mine

eares

eares open to all follies and falsehoods. I haue diuerted the most noble part of my soule, which had eyes to behold thee, from thy beauty, and conuerted them to the flourishes of this miserable life: the soule that day and night should haue meditated on thy Commaundements, now night and day studieth in what manner it may offend thee. The vnderstanding so depraued, what should the will doe? Thou my God, hadst inuited it to celestiall delightes, but shee preferred Earth before Heauen, stretching her armes to thee (O Lord) consecrated to the filthy affection of Creatures. This is the recompence (O God) this the fruite which my sences (which thou createdst) brought forth. Ah wretch that I am! what can I answere, if thou entrest into iudgement with me? and sayest vnto me, I haue planted thee an Hiero-
electedvine, all true seed.

And if I cannot giue answere to this first question, how shall I answere thee in the second, for my benefit of conseruation? Thou my

Lord

Lord, thy prouidence hath conser-
ued him that meditated on no-
thing else, but how he might trans-
gresse thy Commandements, how
persecute thy seruants, how offend
thy Church, and how to strengthen
the kingdome of sinne against thee.
Thou mooued'st the toong that
blasphemed thee, thou rul'dst the
members which offended thee: and
gau'est them sustenance, who lay in
wait for thy seruants: so that I
haue not onely beene vngrateful for
thy benefits, but also haue conuer-
ted the benefits themselues into
armes, with which I impugned
thee. Thou hadst made all Crea-
tures for my vse, that I allured by
that benefit, should loue thee, and
I haue adulterated them, in that I
haue so often times offended thee
by them. I rather made choice of
the gift, then the giuer, and from
whom the occasion of knowing
thy bounty was to be taken, from
them was I blinded, neyther lifted
I vp mine eyes, that I might see
how farre more faire & Creator was
then the creature. Thou gau'est me
all things, that I might giue my
selfe

selfe vnto thee, and all things might serue me, but I neuer eyther gaue thee glory, or the tribute which is due vnto thee. Thy creatures were alwaies ready at my commaund (for so thou ordainedst them) but I haue alwaies studied to offend thee, and to this end haue vsed and abused all things. Thou gauest me health, and the diuell hath gathered the fruit thereof: thou gauest me strength, and I haue imployed the same in the seruice of thine enemie. What shall I say? why were not so many kindes of calamities and miseries, which euery where I behold in other men, sufficient that but in them I might vnderstand, but that all other mens euils were my benefits? for from all them hast thou deliuered me. Shall it therefore be lawfull for any man to shew himselfe vngratefull for a benefit receiued? and who is he that oweth not thankes, for a benefit receiued? If the rage of Lyons and Serpents be lenified by gifts, why (O Lord,) shall not thine bee sufficient to mortifie and mollifie mee? that

that yet at the least sometime I may say: Let vs feare our Lord God, that giueth vs timely and euening raine in due time, and plenty of annuall increase to those that loue him.

It was enough for me (O Lord) to know, that it was thou ℣ so long time sustaindst me, although I had not any other demonstration or testimony of thy bounty: and if the account shall bee so strict for these things which cost thee little, what shall that be which thou shalt exact for those which thou hast purchased with thy precious blood? How I haue peruerted thy commandements? how I haue violated ℣ mystery of thy incarnation? Thou becamest man, that thou mightest make me God, and I belotted with mine owne abiectnesse, made my selfe a beast, and the sonne of the diuell. Thou descendedst on the earth, that thou mightest bring me to heauen: and I vnworthy such a vocation, as one that deserued it not, knew not the same, and persenered in the dart of my abiectnes. Thou didst deliuer me, and I cast my

my selfe headlong againe into my former captivity: thou restedst me vp, and I re-imbraced death, thou hadst incorporated me in thy selfe; and I againe tooke party with the diuell. So many and so great blessings had not that power ouer me, to make me acknowledge thee, neyther so many argumentes of loue, to make me loue thee againe, neither so many merits to make me hope in thee, neither such a iustice which shined in thy passion to make me feare thee: thou hast humbled me euen vnto the dust of the earth, and I swell with pride; thou hangest naked on the Crosse, and the whole world satisfieth not my auarice: They buffeted thee vpon the face who art God, if any man touch my garment, I am angry: and notwithstanding am but a base and vilde worme. What shall I say my Sauiour? Behold, how great thy mercy and charity is towards me. Thou wouldest die to kill my sinne, and I confident in the same mercy, bounty & loue, am not afraid to sin against thee. Alasse what greater blasphemy may there be? I of thy bounty

tooke occasion of my malice: from the very same meanes which thou vsedst to kill sin, I tooke occasion to quicken sin in my selfe: So so, O Lord, I haue peruerted thy counsels and, from thy mercy pickt out the method and meanes of my malignity. Because thou wert so good, I thought it was lawfull for me to be euill, and because thou hadst bestowed so many benefits on me, I supposed it lawful for me to do thee so many offences and iniuries: So that I conuerted the very medicines themselues, which thou instituedst against sin, to occasions of sinne: and the sword which thou gauest me to defend my selfe with, and fight against mine enemies: the same haue I whet against my selfe to endanger mine owne life. Finally, thou, to the end that thou might'st rule the liuing and the dead, wouldst
2 Corin. 5. die as the Apostle witnesseth, to the end that they which now liue, should not liue to themselues, but to thee who daignedst to dye for them, and I like some Iesabel, tooke the same death as a meanes wherby I might bereaue my selfe of thy benefits,

flying

flying from thy seruice, and making my selfe the bond slaue of thine enemies. O what deserued he that did those things? If the dogs eate the flesh of that Iesabel for this sinne, how may mine remaine vntouched that haue altogether done the like? And if the Apostle so much exaggerateth the malice of mans hart, because that from the Law he tooke occasion to breake the Law, how much more greater shall the malice be of grace, if any man take occasion thereby to offend grace it selfe? 4. Reg. 9. Rom. 9.

O most patient Lord, that sufferedst strokes for sinners, but more patient that sufferest sinners themselues! but shall that thy patience continue for euer? I remember what thou saiedst by thy Prophet: I held my peace, I was alwayes silent, I was patient, I will speake like a woman with childe. I see the Earth that yeelderth no fruit after it hath bin moistned with the rayne, to be reproued and accursed: the vine, that after it had beene well trimd and yealded no Grapes but bryers, by thy Commandement cut downe and laid waste: Therefore O vn- Esay 42.

profitable and vnfruitfull branch, why feareſt thou not the voyce of that husbandman or vineheard, that taketh away the branches that beare no fruit, and caſteth them into the fire? Euery Tree that beareth not fruit (ſaith he) my father will cut downe, and caſt it in the fire. Will he euer feare, that feareth not ſuch a iudgement? How deafe is he that heareth not ſuch a voyce? How profoundly ſleepeth he, that is not wakened with ſuch a thunder? This earthly habitation delighted me, I tooke pleaſure to walke among theſe thornes: the fire of my paſſions burned me: the thornes of my concupiſcence pricked me; the deſtructions of my thoughts deuided me; the worme of my conſcience bites mee: and all theſe thought I to be liberty and ſolace: ſo many and ſo great euils did I call peace. O how ignorant & rude was I in ſ knowledge of my ſelfe? and how hard and vntractable to obey and ſerue thee?

What ſhall I doe, my God, what ſhall I doe? I confeſſe I am vnworthy to appeare before thy preſence, vnwor-

vnworthy to lift vp mine eyes to behold thee: whither shall I goe? whither shall I fly from thy presence? Art thou not my Father? yea, & the Father of mercies, which neyther haue ende or measure? for although I haue already desisted to be thy Sonne, yet thou hitherto ceasest not to be my Father; and though I haue done many things for which thou mightst worthily condemne me, yet hast thou not lost the meanes whereby thou maist saue me. what therefore shall I doe, but cast my selfe prostrate before thy feete, and aske mercy? whom shall I call vpon? who shal helpe me but thou? Art not thou my Creator? my maker? my gouernour? my redeemer? my king? my shepheard? my Priest? and my sacrifice? whither therefore shall I goe? to whom shall I fly, but vnto thee? if thou repulse me, who shall relieue me? if thou reiect me, who shall receiue me? Acknowledge (O Lord) this lost sheep; behold, I come vnto thee altogether wounded, & thou canst heale me: altogether blind, & thou canst giue mee sight, altogether

dead, and thou canst reuiue me, altogether leprous, and thou canst
Psal 50. cleanse me. Sprinkle me, O Lord, with Hyssop, and I shall be cleane: wash me, and I shall bee whiter than snow. Greater is thy mercy then my iniquity, greater thy clemency then my malice, and thou canst remitte more then I can sinne. Repulse me not therefore (O Lord) repulse me not, looke not vpon the multitude of my sinnes, but on thine infinite mercy, who liuest & raignest, world without end, Amen.

An oblation of all the labours and passions of Christ for our sins.

WHat shall I render vnto thee (O Lord) for all the benefits thou hast bestowed vpon me? with what signification of gratuity shall I recompence so many benefits? what shall I giue thee for that thy so great mercy? alas how slenderly doe I requite the merits of so liberall and fauourable a benefactor? I was alwayes vngratefull for thy benefits, alwayes rebellious against thy Commandements: I

alwayes

alwaies shut vp my soule against thy inspirations, heaping offence vpon offence, and adding sinne to sinne. I confesse (O Lord) that I am not worthy to bee called thy Sonne: although I acknowledge thee to be my Father. For thou art truly my Father, thou art my hope, thou art the Fountain of mercy, that repulsest not sinners that flie vnto thee, but receiuest them, washest them, and feedest them. Behold therefore, my helpes, see how I (the poorest of all thy creatures) come vnto thee, bringing no other thing with me, but the grieuous burthen of my sinnes.

I prostrate my selfe before the feete of thy mercy, humbly asking pardon. Forgiue me I beseech thee (O my firme hope) saue me for thy infinite mercy sake. O sweete Iesu, in remission of my sinnes, I offer vp vnto thee thy immeasurable charity, wherewith thou being God of infinite Maiesty, wert moued not to refuse for my sake, to be incarnate, to be made man, and to be conuersant in this world thirty three yeeres in many tribulations,

persecutions, paines, vexations, and labours, I offer vnto thee that thy deadly affliction, that bloody sweat, and that agony which afflicted and pierced thy heart, when praying in the garden, and prostrating thy selfe on the ground, thou beseechtest the Father: I offer vp vnto thee that ardent charity, whereby thou desiredst to suffer for vs, when as of thine owne accord thou offeredst thy selfe into the hands of thine enemies, a well-pleasing sacrifice to thy father for our sins. I offer vp vnto thee all the iniuries, blasphemies, buffeting, beatings, spittings, & all other those torments which in that miserable night thou sustaindst in ꝯ house of Annas & Caiphas. I offer to thee, O good Iesu, all these things, beseeching thine infinit goodnesse, that by the merits thereof thou wilt pardon me all my sins, thou wilt as well remit the penalty as the crime, and purifie my soule from all reliques of sinne, and at length bring me to eternall life. I offer vp vnto thee that thy inestimable humility, obedience, & patience, which thou shewedst when they whipt thee, being

sing bound to a hard pillar, and after crowned thee with thornes; thy meekenes, whē as those assistants of Satan, and perpetual torments of Hell, in way of disgrace attired thee in a purple rayment: when as mocking they saluted thee and spit in thy face, and with a reed which thou bozest in thy hand in stead of a scepter strook thy wounded and bruised head. I offer vnto thee ꝑ wearines of thy afflicted body, thy bloudy stripes, the grieuous burthen of thy Crosse which thou bozest on thy delicate shoulders miserably martyred with whipping. I offer vnto thee that thirst wherewith in thy passion thou wert afflicted, and all those other torments which thou sustainedst for vs with a meeke heart. All these with thankesgiuings doe I offer vnto thee, beseeching thy immeasurable mercy, that for the merits hereof thou wilt wipe away my sins, thou wilt remit the penalty and crime, & purifie my soule from the reliques of sinne, and bring the same at length to eternall life. Sweete Iesu, in satisfaction for my sinnes, I offer vp vnto thee thy most

cruell dolors which thou suffredst when as the souldiers cruelly haled from thy body, thy garment sticking with clotted bloud vnto thy flesh and bones, and renewed again all those wounds thou hadst receiued in thy scourging: when as fast vpon the Crosse, thou sufferedst thy hands and feete to be fastned with sharpe nayls to the holy Crosse, with so much violence, that all the Arteries and members of thy tainter were remoued from their naturall places: when as thy precious bloud flowed from all thy members in no other sort, then the springs from the ouerflowing fountaines. I offer vp vnto thee all and euery drop of thy precious bloud, and beseech thy mercy, that for the merits thereof, thou wilt blot out my sinnes, remit both the penalty and the crime, and purifie my soule from the reliques of sin, and bring the same at length to euerlasting life.

Most merciful Iesu, I offer vp vnto thee, thy bounty & meekneſſe, wherewith thou sustainedst the reproches and slanders of thy reprobate, who wagging their heads, scorned

ned and mocked thee, whilest thou prayedst for them to thy Father. I offer vp vnto thee those hortible torments which thou sufferedst, when as thou wert altogether giuen ouer as a prey to all afflictions, torments and dolors, destitute of all internall or externall consolation, and forsaken of God and man, and miserably affixed to a crosse betwixt heauen and earth, didst hang in the midst of two most notorious theeues. I offer vnto thee thy intolerable thirst, wherewith thou wert afflicted on ẏ crosse, and that humility and reuerence of thine, wherewith in hanging down thy head thou commendedst thy Spirit to thy Father. I offer vnto thee that most wholsome blood flowing from thy side, and inforced by the souldiers lance. All these things do I offer vp vnto thee, and for them giue thee most hearty thanks, humbly beseeching thee to forgiue me my sins, & to purifie my soule from all reliques of vnrighteousnes, & bring the same at length to eternall rest: where thou liuest and raignest with the Father and the holy Ghost, world without end.

An

Another Prayer for remission of sins.

O Omnipotent and eternall Father, God almighty, all mercifull, behold, I the most wretched amongst sinners, lying lowly prostrate on the ground before thy feet, my most grieuous and many sins, wherein all my life time I haue hitherto offended thee, most mercifull Father. I acknowledge my great ingratitude, in that I haue so lightly set by thy infinite and inestimable benefits hitherto bestowed vpon me, as that amongst the rest thou hast shewed me so much loue and bounty, as to expect me so long time, that conuerting vnto thee, I might repent, and escape my damnation and punishment, in the bottomlesse pit of hell, as heretofore my sins haue oftentimes deserued: nay, rather for that thou hast inuited me so many waies to follow iustice, and that to the end I might follow thee, thou hast offered me thy grace and assistance.

How often (my most sweet Lord) hast thou stood before the dore

of my heart, and knocked thereat by manifold inspiration, desiring that I would open the same vnto thee? How often hast thou prouoked me by thy benefits? How often allured me by thy bounties? How often enforced me by calamities and tribulations? Notwithstanding I haue alwaies repulsed thee from mee, I haue resisted thee, I haue turned my backe against thee, yet thou of thine infinite goodnesse and patience hast sustained mee. I confesse (O LORD) that iustlie and deseruedly thou mightest hast cast me into the depth of hell, but for thy mercy sake, thou restrainedst the force of thine ire, which after so many waies I had increased against my selfe. Truely it is to be admired (O Father) yea, it is very admirable, that my heart is not broken with griefe, as often as I weigh these things with my selfe: I am vnworthy to be called thy creature; vnworthy that the earth should any longer sustaine me, vnworthy that the earth should affoord me either succour or sustenance.

It is infinitely to be admired at, that the elements and all creatures doe not at once rise vp against me, and reuenge the iniury I haue offered to the vniuersall Lord of all things. Yet vouchsafe, O thou most mercifull Father, to be fauourable vnto me, and open the bowels of thine infinite pitty, and pardon me, in that I haue so long time deferred my conuersion vnto thee. O giue vnto me thy most benigne and fatherly bosome, and giue me that nutriment which thou wert wont to giue vnto thy Children. Humbly I beseech thee (O Lord) now at length, effect that in me, for which thou hast hitherto so long time expected me.

I confesse vnto thee (O Lord) with my whole heart and soule, that of all the sinners that are in the world at this present, I am the most grieuous, yet distrust I not thy goodnesse: for although my sins be many, yet thy mercies may not be numbred. O most louing Father, if thou wilt, thou canst make me cleane: heale me (O Lord) and I shall bee healed, because I confesse my

my sins vnto thee. Remember thee of thy promises, which are sweeter then the Hony and the Hony-comb, then which nothing can be more comfortable vnto a sinner: For thou saist by the mouth of thy Prophet: Thou hast committed fornication with thy louers, yet returne thou vnto me, and I will receiue thee. Matth 8. Hierem. 3.

Wherefore (O most mercifull Father) trusting and depending on this thy promise, I turne vnto thee with my whole heart, in such sorte as by thy word thou hadst onely called me, and inuited me alone vnto thy mercy. I know (O Lord) and I confesse my selfe to be the wretchedest creature of thy creatures: for I am that prodigall Son, that departed from thee the Father of light, from whom all goodnesse proceeded; I like the lost sheepe wandered far astray from thy fold: who lewdly consumed that grace which thou so liberally hadst imparted to me. I forsooke the Fountaine of liuing waters, and digged mee cesterns, and drunke of troubled water, full of bitter consolations,

solations, and such as in short time are dried vp. For all consolations and all the pleasures of this world, vanish away like smoke.

I left the Tree of life, and fed on mast and cods which were spurned and troden downe by the hoggs, following the passions and inordinate affections of my mind, and my beastly appetites. I departed from thee the chiefest good, and followed those earthly and transitory pleasures which ouerthrew me. But now, O Father, I beseech thee, forget thou these iniuries which I haue committed against thy maiesty, which I craue not for, in respect of the multitude of my mercies, but by beholding the labours and doloes of thy onely begotten Son, which he suffered for my sake.

And thou the onely begotten Sonne of thy eternall Father my Lord, God and Sauiour, haue mercy vpon me. I cast all my iniquities, all my iniuries, ignominie, ire, pride, sumries, disobedience, imprudency, presumption, with all my other sins, wherby I haue prouoked thy wrath, into thy leuity,

cle-

clemency, and sacred wounds, wide open to yeeld me refuge; I giue my selfe wholy vnto thee, and commend my selfe wholy to thy grace. For thou art my hope, my helpe, and my strength. As much as my sinnes trouble and confound me, so much doth thy goodnes, and the infinite merits of thy passion reioyce and comfort me.

My sins, although in themselues they be grieuous in waight, and infinite in number, yet in comparison of thy mercies, they are light and few. Vnder this confidence I come vnto thee, and confesse my sins vnto thee, hoping that thou wilt not destroy him, whom thou hast created according to thine owne image and similitude, and for whose loue, thou madest thy selfe partaker of our nature, blood and flesh. I trust I shall not bee condemned by thee, whom thou hast redeemed as it were with so incomparable a price, with so many labours and dolours: To thee be all honour and dominion, for euer, Amen.

An

Another most deuout prayer for re-
mission of sinnes.

O My best beloued Iesu, I am that wretched and vnhappy sinner, that hath inflicted thy so many wounds, and crucified thee anew by my sinnes, alasse too many and too mighty. Behold yet how I present my selfe before thee my Father and Iudge, being guilty of so many crimes, and accomptable for so many sins, beseeching thee through the bowels of thy mercy, that all thy wounds may once more bee opened in the sight of thy Father, and may flow into my miserable and vncleane soule, soyled, and infected with so many sinnes, not suffering them to be closed, before they haue throughly washed and perfectly cleansed me. O sweet Iesu, turne not thy face from me, but ouerflow me with thine infinite mercy, and behold me with the eies of thy pitie, wherewith thou beheldst Mary Magdalen at the feast time, Peter in the Bishops palace, and the theefe

Luke 7.

Luke 22.

on

on the Crosse. Giue me the true knowledge of my sinnes, giue me the iust grieke, receiue me into the paradise of thy grace, wash me in thy reaking blood, and quicken me by thy precious death, pardon me and take from me, whatsoeuer my heart wrongfully possesseth: because thou thy selfe hast said: If I be exalted from the Earth, I will draw all things to me. Luke.23. Iohn.12.

For which cause I pray thee, O thou redeemer of my soule: draw me vnto thee, and cleanse me from my hidden sinnes. O true light, illumine the darknes of my mind. O consuming fire, burne in me all my sinnes and iniquities. Come and visit thy sicke soule, cleanse my conscience, and make me thy gratefull Tabernacle. O dearest beloued Lord, spred for my sake on the Tree of the Crosse, draw me out of the fluds of my sinnes, embrace me, kisse me beeing cleansed from all staine of my wickednesse. O noble cluster of Grapes, pressed in the wine presse of the Crosse, hug my soule with thy naked, but faire armes, distained with blood. Grant psal.18.

also that thou maiest be embraced in like sort by the same, and like a handfull of Mirrh, thou maiest rest betweene her teates. O thou nayled and pierced souldier, how cruelly wert thou wounded in the warre undertaken in my behalfe? How strongly didst thou fight for me, thou triumpher ouer the world and the Diuell, who by thy death diddest conquer death, and by thy precious blood, didst expiate for all the sinnes of mankind? Oh what shall I giue thee, for all that which thou hast bestowed vpon me? All that little that I haue, I offer it wholy vnto thee, namely my spirit, that thou maiest first in the same; my soule that it may loue thee; my body that it may serue thee.

O noble Pellican that nourishest thy youngones with thy heart blood, so feede my soule fainting for hunger and spirituall thirst, that nothing else may be sauoury vnto the same, neyther that she may desire to taste any thing, but to eat thy flesh and drinke thy blood. O mellifluous Riuer of celestiall

delights,

delights, ouerflow all my inward parts, make mee drunke, and grant, that I may be dead to all other creatures, and aliue to thee onely. O glorious mirrour of the incomprehensible Trinity, on which all the Angels and Saints desire to contemplate, alas, how cruelly were thou intreated for my sake? There is neyther forme nor beauty in thee, thou becamest the by-word of men, and the scorne of the multitude. O make me partaker of that incomparable treasure of thy precious ransome, wherewith thou redeemedst me: open the treasury of thy merits, and pay all my debt: make me such a one in this world, as thou wouldest haue me in the world to come, where thou raignest with the Father and the holy Spirit, God world without end, Amen. Esay, 53. Psal. 21.

A most godly prayer and oblation, wherein a man offreth himselfe vp vnto God, requiring that the tyranny of his vices expelled, God hereafter may raigne in his soule, & dwell therein, and so worke in it those fruits, which pertaine to newnesse of life.

O My God, O my loue, O my hope, O all my refuge, and all my desire, O Father of mercy and God of all consolation, as oft as I consider with my selfe in what state I was sometime in, how many dangers of perdition I haue escaped, from how many euils thou hast deliuered me, when I was dead in my sinnes, and lay buried and couered with the stone of my inueterate custome of offending: such a hope is quickened in me, that I cannot choose but aske at thy hands (O Lord) all such things as are necessary for my saluation.

For I am thy workemanship, thy hands haue fashioned me, O Lord, despise

despise not therefore the worke of thy handes. For why should I doubt that thou wilt giue me all thy goods, that hast daigned to take on thee all my euils? I will therefore say with the Prophet: I will trust in thee, O Lord, I will reioyce and be glad in thy mercy. Psalm. 30.

But because hope is not secure without obedience, as one of thy friends sayth: Offer the sacrifice of iustice and trust in our Lord: I beseech thee, O most deare God, grant me that the hope of thy mercies may strengthen mee in the obedience of thy commandements: for no lesse is this obedience due vnto thee, then hope, then loue, and the other rest. Thou art my Emperour, my King, and my God, to whom Heauen, and Earth, the Sea, and all that is therein, doe obseruance, which haue neuer broken thy Lawes, but alwaies obserued thy Commandements. Psalm 4.

Grant me (O Lord) that with no lesse duety then all other creatures, I may bee obedient to thy holy will, by reason I am bound vnto thee, in more offices of duety

then

then they are: vouchsafe, O King of Kings, that I may obey thee, and may neuer decline from the prescript of thy law. Raigne in me, O Lord, and suffer not the world, neither the Prince thereof to gouerne in me any longer: let not the flesh hold me captiue, nor mine owne will, but thine. Let all these tyrants, intruders vpon thy possession, theeues of thy glory, and wretched subuerters of thy iustice, flie and forsake mee. Gouerne thou onely in me, O Lord, that I also may raigne with thee, whose kingdome shall haue no end. Come, O thou mercifull Father, take away the scandals of thy kingdome: driue away sinne from my soule, that thou mayest raigne therein, who oughtest to gouerne the same: For auarice commeth, challengeth to himselfe an inheritance therein, boast desireth to raigne therein, pride will be my King, lechery sayth, I will raigne, ambition, detraction, enuy, wrath, striue in me, for me, which of them seemeth to haue the chiefest title and prerogatiue ouer me. But I (as much as in me

me

nue lyeth) reſiſt them, I impugne as much as I am helpt. I ſurrender to thee my God, I defend my ſelfe for thee, becauſe I acknowledge my ſelfe to be thine owne. I eſteeme thee for my God, and my Lord, ſaying: I haue no other King but my God. Come therefore (O Lord) deſtroy them in thy ſtrength, thou ſhalt rule in me, for thou art my very King and my God, who ſendeſt ſalnation to Iacob. No other lawes, no other preſcripts ſhall haue place in me, but thine: no other name, no other Scepter, except thine, ſhall be adorned in me, that thy will may be done in earth as it is in heauen.

O Lord, when ſhall that day be, when I ſhall be freed and deliuered from theſe tyrants? what? no other voyce, but thine, ſhall be heard in me. When ſhall my heart be cleanſed? when ſhall the forces of mine enemies bee ſo defeated, that no contradiction may hinder me in the obſeruation of thy Commandements? When ſhall the force of mine enemies bee ſo broken? that no force may be found in me contrary

to thy law? when shall this sea bee calme? when shall this heauen waxe clear? when shall my affections be so bridled, and my passions so subdued; so that no flouds, no clouds, no troubles, may be found in me that may disturbe thy kingdome in me? but that I may euery way enioy happy peace, secure tranquillity, and obseruance of thy Lawes.

Giue me (O Lord) this obedience, or (to speake more aptly) giue mee that authority and empery ouer my heart, that vpon my becke it may neuer rebell against thee, but in all things bee subiect vnto thee. But euen as I am alwaies bound to obserue and obey thee, so also both profit doth perswade, and equity require, I that offer my selfe wholy vnto thee, and sacrifice my selfe vnto thee: for whatsoeuer I am, I am all thine. Thine I say am I, vpon most iust titles; thine because thou didst create me, and gauest me that being which I enioy: thine, because in this being thou hast conserued me, and plentifully furnished me with the benefites and offices of thy prouidence: thine, because from thy al-

thraldome thou hast set me at liberty, not with gold or siluer, but redeeming me with the raunsome of thy most precious bloud. Finally I am thine, because thou hast so often bought me, as thou hast deliuered me from any sinne.

If therefore vpō so many grounds I am thine, & thou likewise art my King, my redeemer and deliuerer: Behold, I turne vnto thee, that I may yeeld thee that which is thine owne: that is, I yeelde my selfe vp vnto thee as a perpetuall bondman and slaue. Behold, I giue thee the keies of my liberty, the dominion ouer my will, that hereafter I neyther be mine owne, neyther any other mans, but altogether thine, that I may not liue to my selfe but to thee, not serue my selfe but thee: so that whether I eate or drinke, or whatsoeuer I doe, I may referre all things to the glory of thy name. I slay my selfe for thee, I deliuer my selfe vnto thee, that thou maiest dispose of me as of thine owne, and that according to thy good liking and pleasure: whether it please thee I liue or that I dy, whether I be

whole, or sick: whether rich or poore: whether praised or reproued; in all things I offer and deuote my selfe vnto thee: I resigne my selfe into thy hands: I renounce the right and possession of my selfe, that hereafter I be not mine owne but thine, vntill that which is thine by right, may be made thine by my will, and that not once nor one day, but alwayes and euery where, Amen.

The second Prayer of the penitent.

O Lord, thou that created me, my onely God, my onely Lord, thou art my creator and my redeemer, in whom I hope, from whom I expect all those things which are requisite for my soule. Thou forsakest not those y trust in thee: thou art my sweetest, my bountifullest, my liberallest God: thou art the father of light, from whom all good things proceed, and euery perfect gift descendeth from aboue vnto me. Thou createdst me when I was not thing: thou redeemedst me when I was created and lost; thou restorest vnto

vnto me the Seals of innocency, which I lost in my first Baptisme. Thou saued'st me after I had receiued the knowledge of the truth voluntarily sinning againe, and almost shipwracke in the Seas of this world, by the sacred anchor of true Repentance. And all this of thine owne will and meere grace: for if by my good deedes I had preuented thee, where is that which thy Prophet saith? His iustice preuented me. If I had done any good worke, whereby I might deserue thy mercy: where is that of thine Apostle: Through grace you are saued by fayth, and not of your selues, for it is the gift of GOD? If my loue preuented thee, how is that true, Not because wee loued him, but for that hee first loued vs? If without thy helpe, and by our owne vertue, we follow thee; where is it that thine onely begotten Sonne sayth, Without mee can you doe nothing? And No man can come vnto mee, except my father draw him? All that therefore which I haue, all that which I am, it is of thy grace, thy gift,

Psal. 58.

Ephes. 4.

1. Iohn. 4.

Iohn 15.

Iohn 6.

thy liberality and mercy, so that but in thinking I could not preuent the gifts of thy good workes by my vertue: For we are not sufficient, to thinke any thing of our selues, as
2. Corin. 3. of our selues, but all our sufficiency is from thee.

What therefore shall I doe, wretched, naked, and poore, that I am? I am weake and lame, but by thy gifts and benefites, rich and wealthy; I sailed by the Sea, but a tempestarising, my Ship was drowned, my riches perished, my wares all one misfortune lost. By thy bounty (although I suffered shipwrack) I my selfe escaped; my soule being saued by the helpe of one plancke, swam to land. But what now shall I doe? I haue not wherein to liue, and through infirmity I can get nothing. The onely remedy is left me, is to beg; but who is so liberall that he will, or so rich that he can helpe a caitife so miserably poore, but thou only (O God) benigne and mercifull, rich and omnipotent? To thee therefore, do I cry, to thee doe I call, at thy gate without intermission, will I beg.

By

But here once againe, my conscience terrifieth me, shame and modesty reclaimeth: for whatsoeuer I possessed before and now haue lost, all that was thine, that thou hadst trusted me with, for all that as yet I stand indebted vnto thee: moreouer I offended thee, I did thee wrong, I abused thy blessings to thy dishonour. what impudency shal it therefore be in me to aske new fauours at thy hands? Shall I therefore despaire? shall I therefore say with Cain, My iniquity is more then can be remited? shall I therefore be a vagabond, and an outcast from the land of the liuing? nothing lesse: for I know that my God and my Lord is mercifull and compassionate, long suffering and of great mercy. I know that my Lord is bountifull and of much mercy, and fauourable to such as offend. I know that after he had seene his seruant that ought him ten thousand talents humbling himselfe, he forgaue him the whole debt. I will therefore say in like sort with that seruant: Lord haue patience with me, and I will pay thee all. Gen. 4. 4. Exod. 34. 6. Ioel. 2.

But how shall I restore vnto thee, O Lord, except thou first giue me? and to whom shalt thou giue, but to him that beggeth at thy hands? and who dare not aske, when as thou so liberally inuitest all men, saying: Come vnto me all you that labour and are burthened, and I will refresh you: come all yee that thirst, vnto the waters, and those that want money hasten, buy and eate: Come buy without money, and without any exchange, Wine and Milke. Incited by this so bountifull prouocation of thine, behold, I come vnto thee, and beseech thee, that thou wilt giue mee the meanes, to satisfie all that which I owe thee, and namely giue mee thy grace, duely to adore thee, serue thee, prayse thee, and yeelde thee that due reuerence and honour that belongeth vnto thee, that I may giue thee thankes for thy benefites, loue thee with all my heart, put all my trust in thee, obey thy Commandements, offer my selfe wholy vnto thee, commend my selfe into thy hands, and that

Math. 11.

Esay 55.

that I may learne to aſke theſe or ſuch like graces from thee, that outwardly before mine eyes, and inwardly within my heart, the glory of thy Name, and the ſaluation of my ſoule, like a white or marke may continually be preſent before me.

I beſeech thee alſo (O Lord) to graunt mee the remiſſion of my ſinnes, true contrition of penance, giue mee grace, that I neuer hereafter offend thee, either in thoſe ſinnes, which were hitherto familiar vnto me, or any other whatſoeuer. But eſpecially (O LORD) I require the grace and ſtrength at thy hands, that I may chaſtice my fleſh, refraine my tongue, mortifie the inordinate appetites of my heart, and recollect the diſperſed and wandering thoughts of my imagination, that ſo reformed both inwardly and outwardly, and made a new Creature, I may deſerue to bee a liuing and graceful Temple, in the which thou mayeſt reſt, and make thy bydinge place.

Giue me those vertues also, wherewith that thy habitation may not onely bee purged, but also beautified, such as are the holy feare of thy name, firme hope, perfect humility, intire patience, prudent discretion, poverty of spirit, exact obedience, continuall fortitude, and diligent alacrity, in all those things, which appertaine to thy seruice and honour: and aboue all, ardent charity, as well towards thee as towards my neighbour.

But because I know my selfe vnworthy of all these, and vndeseruing any of them, remember I pray thee, O Lord, thy old mercies, remember that thou desirest not the death of a sinner (as thou thy selfe testifiest) but that he be conuerted and liue: Remember Ezech. 18. that thine onely begotten Sonne Matth 9. came not into this world to call the iust, but sinners: remember what he did, and how much he suffered from the day of his Natiuity, till the time he died vpon the Crosse. All which I offer vnto thee, O most mercifull Father, that they may

Be

a sweete smelling sacrifice for my sinnes, and not for my sinnes onely, but for all other my necessities also. For what soeuer I pray, and what soeuer I pleade for, that do I aske in his, not in mine owne name: for it is sayd of ther, that thou honourest the Fathers in their children, & sparest one for another: euen as Dauid in times past honoured Mephibosheth for his Father Ionathans sake. Honour thou thy onely begotten sonne in like manner in me, doing good vnto me for his sake, because he is my Father, and my second Adam, and I his Sonne, although disobedient and ill nurtured. Looke vpon me, O Lord, because I flie vnto thee, & come to the gate of thy mercy: to thee doe I lay open my pouerty, to thee shew I my wounds, because thou art my true Physicion, I powre out my soule before thee, and inflamed with the spirit of Dauid, I cry vnto thee saying, 2 Reg. 9.

Incline thine eares, O Lord, vnto me, and heare me, because I am poore, and in necessity: keepe my soule, because I am holy: saue thy seruant, Psalm. 85.

seruant, O my God, that putteth his trust in thee; haue mercy vpon me, O Lord, because all the day long I cry vnto thee; glad the soule of thy seruant, because vnto thee, O Lord, I lift vp my soule: for thou, O Lord art sweet and mercifull, and many are thy mercies to those that call vpon thee. Open thine eares, O Lord, vnto my prayer, and heare the voice of my cry. In the day of tribulation I cryed vnto thee, and thou didst heare me. Leade me (O Lord) in thy way, and direct me in thy truth: let my heart reioyce, that I may feare thy Name. I will confesse vnto thee (O Lord my God) with my whole heart, and I will praise thy Name for euer and euer, Amen.

A most deuout meditation and most profitable, before the Communion, whereby the soule is excited to the feare and loue of

GOD.

WHo art thou, my Lord, and who am I, that I dare approach thee? what is man that he can re-

ceiue

reigne God into him, his maker and redeemer? what is man, in his nature, but a vessell of corruption, and rottennesse, the sonne of the diuell, the heire of hell? the worker of iniquity? the contemner of God? and a creature vnfit for all goodnesse, and apt and prompt to all wickednesse?

What is man but a creature miserable in all things? in his counsell blind? in his actions inconstant, in his appetites vncleane, in his desires inconstant, in euery worke of his little, in his owne eyes great: see, Lord, see what I am.

But thou my God, who and what a one art thou? Thou art great without quantity, good without quality, wise without measure, and eternall without time: Thou art omnipotent in vertue, infinite in wisedome, admirable in counsels, terrible in iudgements, perfect and absolute in all vertue.

How therefore dare so vile and vncleane a creature as I am, approach and touch a GOD of so great Maiesty? Behold, the Moone also shineth not, and the Starres are Iob 25.

vncleane

vuelcane in thy sight. The pillers of heauen tremble and quake at thy decke: Those celestiall Seraphins clocke their wings, and in thy presence confesse themselues to be butterflies, and most abiect wormes. What boldnesse therefore and what rashnesse is it for a most vile man, and abiectest creature vpon earth, to dare so much, as but to looke vpon such a Lord?

Luke 3. Holy S. Iohn Baptist sanctified in his mothers wombe, durst not, when he baptized our Lord, touch the crowne of his head, yea he profest himselfe to be vnworthy to vnloose

Iohn 1. the latchet of his shoe. The Prince of the Apostles exclaimed, saying: Depart from me (O Lord) for I am a sinfull man: and shall I that

1 Reg. 21. am the notorious sinner of all men, not feare to approach thee? If it were vnlawfull for any man to eate the bread of proposition (which was onely but a shadow of this profound mystery) except him that was cleane & sanctified, how can I be secure who eate the bread of Angels, where notwithstanding I am so farre off from all sanctity?

That

That Paschall Lamb which was a type and figure of this sacrament according to the Commandement of God, was to be eaten with vnleauened Bread and wilde lettuice, and they that did eate the same, ought to haue their loynes girt, and their shoes vpon their feete. Ah how shall I dare to come to this true Paschall Lambe, who haue none of these preparatines? For what thing else is the vnleauened Bread, then purity without the leauene of malice? And what the bitter lettuice, but vehement contrition? where is the purity of my reynes? where of my feet that is, the cleannesse of my holy desires. Exod 12.

I feare (O Lord) and vehemently suspect lest I should be excluded from this table, if any of those preparations should bee wanting in mee.

From this table was he reiected or rather repulsed, who came without his wedding garment, that is, without charity; and bring bound hand and foote, he was cast into exterior darkenes; what other thing expect I now, if I shall intrude my Matth. 22.

selfe to this banquet without this vesture?

O Diuine eyes to whome all the cranies and corners of my soule are open & manifest, what shall become of me, if I present my selfe naked and void before thy presence?

2. Reg. 6. To touch the Arke (which was only but a figure of this sacrament) it was so great an offence, that Oza the priest stretching out his hand to vphold the same being ready to fall, & supporting it, was stroken with sodaine death; how can I then chuse but feare, and suspect the like penalty, if vnworthily I shall receiue that, of which the Arke was onely but a figure?

The Bethsamites offended in no other thing, then for that they had too curiously beheld the Arke of the couenant, when as it was carried thorow the confines of the countrey, and yet God was so displeased, that, for that onely cause, of the people he slew seuenty men, and of the common sort fifty thousand. But O most mercifull Lord, how much more worthy is this sacrament then the Arke of couenant, and how much.

much more dangerous is it to receiue thee, then to see thee?

Not without reason therefore ought I to be afraid and tremble, as often as I come to receiue a Lord of so great maiesty and iustice. And if there be so many causes why I ought to feare thy greatnesse; how many reasons should there bee of feare, if I wey the multitude of my sinnes? For I call to remembrance, O Lord, many grieuous sinnes of mine, whereby I haue in this world offended thy diuine Maiesty. The time was, sometime there was a time (thanks be giuen to God that the time is not now) when I loued not that thy infinite beauty, but buried it in deepest oblition, when the dust of thy creatures was of more estimate with me, then the treasures of thy graces, and the hope of thy eternall glory. The lawes and rules of my life were my desires and inordinate appetites. I had no care of thee. I shewed thee no reuerence, because I knew thee not.

I am that foole that sayd in my heart, There is no God: for so dissolutely

lutely for a time did I liue, that in my manners I did professe that I beleeued thee either to be nothing, or to be of power to doe nothing. I did not labour to insinuate my selfe into thy loue, I feared not thy iustice, I set light by the breach of thy Lawes, I yeelded not that thanks which I ought, although I knew thou were present in all places, yet was I not ashamed, securely in thy sight to commit sinne, yea and that very grieuously.

Whatsoeuer mine eyes desired, that made I lawfull vnto them, neither did I restraine my heart by crossing the incontinent delights thereof, and what kinde of wickednesse is there, wherewith my soule is not disdayned? what else was my whole life but a continuall warre against thee, what else but a receiuing of torments and passions of my whole life? How often haue I for a mouentary pleasure, or a trifling gaine like a second Iudas sold thee? And now comming to receiue thee, what else doe I but prepare thee a kisse, with Iudas, by which I may betray thee, whom I

haue

haue already sold? what els haue I done, when otherwaies I communicated, but that with the souldiers I haue mocked thee, and insulted ouer thee, here bowing my knee and adoring thee, there beating thy blessed head with a reede?

How shall I therefore dare to receiue thee (O my Lord) in an estate so vncleane and wicked? How can I be so rash to inclose thy most sacred body in the denne of Dragons, and the nest of vipers? what other thing els is the soule of a sinner, thē a dwelling place of diuels, a nest of beasts, a hogsty and a sinke of all iniquity?

How canst thou rest heere, O Lord, who art purity of the purest? And thou that art the Fountaine of all beauty, how canst thou dwell in a place so abominable? what participation is there betweene iustice and iniquity? Or what society betweene light and darknes? or what conuention betweene Christ and Belial? O flower of the field! O Lilly of the valleies! O bread of Angels! how art thou now become the fodder of beasts? 2 Cor. 6.

beasts? why giuest thou this Diuine meate vnto dogs? and castest these precious pearles before swine? O louer of pure and cleane soules, who feedest among the Lillies till the day spring, & the shadowes depart, what food may I giue thee in this my heart, where nothing groweth but thornes and briers? Thy bed is of the wood of Libanus, the pillers thereof are guilded, thy pillow is of gold, and thy foot-pace of purple: in the bed of my heart there are none of these to be found, what seat therefore shall I prepare for thee there, when thou entrest? what bed shall I make?

Corin. 1.

Thy most holy body taken from the Crosse was wrapped in a cleane and faire sheete, and put into a new Sepulchre, in which no man had beene beforetimes buried; but what part of my soule is cleane, what nooke is there that is new, wherein I may bury thee? what is my mouth other then an open Sepulchre, from whence there issueth nothing but the stinkes and impurities of my sinnes? what is my heart, but a fountaine of most euill appetites

and

and desires: what is my will? but a house and resting place for the Diuell?

How therefore shall I dare to approch thee? receiue thee? or kisse thee with my impure lips? There is not one corner in my soule which is cleane and pure, and which hath not too oftentimes beene prophaned by diuers kindes of sinnes. I haue not a cleane and new Sepulchre in which I may hide thee, O thou my redeemer and Sauiour, I am ashamed as often as I see my selfe in this estate: I blush, when I consider in what sort I come to this thy worthy and royall banquet, in what manner I intrude my selfe to embrace my celestiall spouse, who againe standeth ready to receiue me fauourably.

Another part of this Meditation.

I Acknowledge (O Lord) I acknowledge my great vnworthinesse, and yet thy most great mercy is not hidden from me: this it

is

is that maketh me bold and confident to come vnto thee, howsoeuer I am. For the more vnworthy I come vnto thee, by so much the more art thou glorified, if thou repulse me or persecute a creature so vncleane, with thy displeasure, O Lord, thou art not wont to shake off sinners, but to call them and conuert them vnto thee: Thou art he that saiest, Come vnto mee all yee that labour and are laden, and I will refresh you: And in another place, The whole haue no need of a Physicion, but such as are sicke. Of thee is it publikely said, that thou entertainedst Publicans and sinners, and didst eate with them. O my God, thou hast not changed thy nature, which then thou hadst, for which cause I firmely beleeue that thou as yet dost cal them from heauen, whom then thou didst call vpon the Earth.

Matth. 11.

Matth. 9.

For which cause I likewise allured by that fatherly summons, come vnto thee, groaning vnder the burthen of my sinnes, and thou shalt vnload me: I come labouring and ouercharged, and thou shalt refresh

refresh me; I come like a patient to my Physician, and thou shalt heale me; like a sinner to the fountaine of iustice, and thou shalt iustifie me: Thou receiuest sinners, and eatest with them, and thy meate is to conuerse with them, and thy delight is to be with men,

If thou take so much delight, O Lord, in such banquets, behold, thou hast here a grieuous sinner, with whom thou mayest eate thy bread. I verily beleeue, O my Redeemer, that thou takest more delight in the teares of that publike penitent, Luke 7. then the sumptuous feast of that proud Pharise, for which cause thou neyther despisedst her, neither reiectedst her from thee as an adultresse, but rather most bountifully receiuedst her, forgauest her her sins, defendedst her against ỹ reproches of her calumniers, and for a few drops of teares, forgauest her many sinnes.

Behold, O Lord, here is a new matter of greater glory offred vnto thee, a new occasion: behold, here lieth a sinner who hath far more sins, and yet fewer teares: she neyther

wast

was the first, nor the last, whom thy mercy suffered: many such like things hast thou done, O Lord, and many the like, as yet remaine for thee to doe. Enter now, O Lord, the number of them that beginne thy worke, receiue him into fauour, who hath more grieuously offended thee, and that lamenteth his offences. This penitent hath not so many teares as may wash thy feete, but thou hast shed so much blood, as sufficeth not onely to cleanse mine, but also the sins of the whole world.

We not displeased, O my God, that being such a one as thou seest I am, I dare presse into thy presence. Remember that thou wert not displeased with that poore woman which trauelled with a flux of blood, and secretly came vnto thee, seeking remedy of her infirmitie: vndertaking thee by the hemme of thy Vesture; but rather didst praise her, and comfort her, saying: Daughter, bee comforted, thy fayth hath made thee whole. Behold, I that haue a greater and more perilous flux of blood, and am lesse curable, what shall I doe? whither

Mat. 9.

shall

shall I turne me? to whom shall I goe? but vnto thee (O LORD) that I may obtaine the benefit of health?

My Lord, thou hast neither changed thine office, neyther that custome and nature which thou wert wont to haue, when thou wast conuersant with vs vpon the earth, although now thou art ascended into Heauen, and seemest to be farre distant from vs. For if thou hadst beene changed, we had needs of another Scripture and Gospell, that might teach vs now what we should beleeue of thee, and what to hope from thee being now resident in Heauen.

I reade in the holy Gospels, that such as were sicke flocked vnto thee, and that the whole multitude sought to touch thee, because a vertue came from thee that healed all men. Lepers came vnto thee, and thou stretchedst thy blessed hands, and clensedst them. The blinde came vnto thee, the deafe, the sicke of the palsey, they that were possessed by diuels. Finally, all the monsters of this world ranne vnto thee, and to Luke 6.

none of those didst thou deny thy helpe. In thee onely is saluation, in thee is the medicine, and remedie of all euils. Thou art more ready to giue saluation, then they do aske it.

Whither therefore shall we go (O Lord) in our necessities but vnto thee? for I know, my God, that thy Sacrament is not onely their food that are whole, but their medicine that are sicke and weake: not onely the strength of the liuing, but the resurrection of the dead: it not onely recreateth and delighteth the iust, but healeth also, and pardoneth sinners.

Let euery one come hither and take part of that which he thinketh most wholsome for himselfe: let the iust come and eate, and reioyce at this Table, and let the voyce of the confession and praise sound in the wholesome chalice.

I can no waies be without this mystery: I can no waies liue without the same: and whatsoeuer I am, I cannot be excused, if I receiue it not: for in euery place and in euery thing, it is necessary for me.

I be sicke, here shall I be healed: if aliue, here shall I be comforted: if dead, here raised againe: if I burne with Diuine loue, here shall I be more inflamed: if I be but lukewarme, here shall I be set on fire: I will not feare, although my LORD shall find me blind, because hee giueth sight vnto me: I will not feare, although I see that I am fallen, for he lifteth them vp that are fallen to me. I will not fly from his presence as once Adam did, although I be naked, for he can couer my wickednesse: I will not hide me, although I see me vncleane and full of sinne, for he is the Fountaine of mercy: I will not be ashamed although I am poore: for he is the LORD of all liuing things.

I am not much mooued, if he shall interpret my boldnes to bee his iniury, but I think I shall giue him occasion of greater glory, that being more wretched then all other liuing creatures, the greatnes of the Diuine mercy may more cleerely appeare in me, in that, that he will helpe me.

His darkeneſſe that was blinde from his birth, attended on the glory of GOD, for he was borne blind, to the end that the workes of GOD might be manifeſted: ſo alſo the miſery of my condition ſhall ſerue him, becauſe in the ſame, the greatneſſe of his bounty ſhall be beheld, namely, if he who is ſo mighty, vouchſafe to ſuccour ſo miſerably and poore a creature, and that eſpecially whereas herein there is no regard had of me, but onely of the merits of our Lord Jeſus Chriſt: for which cauſe the eternall father giueth vs good things, and adopteth vs for his children, and taketh it in good part that they are woont ſo to be eſteemed.

I pray thee therefore moſt humbly, and beſeech thee at this preſent my God the father of our Lord Jeſus Chriſt, that as that moſt holy 2. Reg. 9. King Dauid admitted Mephiboſeth lame and lame to ſit at his Table becauſe he was the ſon of his great and dearly eſteemed friend Ionathas intending hereby to honor his ſon not for the ſon himſelfs ſake, but for the merits of the Father: ſo let it be plea-

pleasing likewise to thee (O Father) to admit me a poore and vncleane sinner to thy most royall banquet, not for myne sake, but for the merits & honour of thy singular friend Jesus Christ our Lord & Sauior, who hath regenerated vs on the Tree of the crosse with so many labours & dolors to thy glory and honour: who liueth and raigneth with thee, world without end.

A nother prayer before the Cõmunion.

I Praise thee and thanke thee, most sweete Lord Jesu, my Sauiour & redeemer, for thy so many benefits which thou hast vouchsafed to bestow on me most vilde and wretched sinner. I yeeld thee thankes, O Lord, for all the mercies which thou vsedst towards mankind, especially in the mystery of thy incarnation, namely in thy natiuity, circumcision, presentation in ỹ temple, flight into Egypt, in thy fasting and temptation, in thy labours and many iornies, in thy preachings and persecutions in this world, in ỹ torments and dolors of thy bitter passion, & for

all that which thou sufferedst in the flesh for me.

But in especiall I giue thee hearty thankes for thy vnspeakable charity, which moued thee to suffer for my sake: which verily amongst all thy workes is the greatest, without any comparison. Moreouer, I yeeld thee all that vs that is possible, for that thou daignest to admit me to thy most holy Table, and make me partaker of thy selfe, and all thy merits, and the inestimable treasure of thy passion. O my GOD and Sauiour, with what offices of duety shall I recompence this new and vnheard of kind of mercy? who art thou, and who am I, that thou the Lord
Psal. 92. of most high Maiesty, daignest to enter into durt, and this earthly tabernacle? O LORD, holinesse becommeth thy House for euer and euer: why therefore commest thou into my House, which is abundantly stored with iniquity? Heauen is thy House, and thy seate, and the Earth the foot-stoole of thy feet, because the glory of thy Maiesty filleth both Heauen and Earth: how

comes

comes it therefore to passe, that thou dost not abhorre to lodge in so vile a hospitall? Is it therefore to be thought (sayth Salomon) that truly God dwelleth on earth? For if the heauens, and the heauen of heauens be not able to containe thee, how much lesse this house which I haue built? O admirable thing! he that sitteth vpon the Cherubins, and beholdeth the depths, now humbleth himselfe euen vnto the lowest, and maketh his seate in the lowest places. 3 Reg. 8.

It seemed little to thy goodnesse, that thou didst appoynt the Angels to our ministery, but thy selfe wouldest come vnto vs, and enter into our soules, that there with thine owne hands, thou mightest worke the act of our saluation. There dost thou visit the sicke, raise such as are fallen, teach the ignorant, reduce such as are strayed out of the way. What neede many words? Thou art he that cures our wounds, and healest our infirmities, not by another mans hands, but thine owne: not by medicines fet from a farre, but with thine owne flesh and bles-

fed blood, dost thou medicine vs.

O true Pastour, how abundantly hast thou discharged thy promises which in times past thou madest by thy Prophet, saying: I will feede my Sheepe, and will make them rest. But who shall be worthy of this grace? who can merit this benefit? onely thy mercy, O Lord, can make vs worthy of so infinit benefits. And because without the same, no man can bee worthy, O Lord, let the same be fauourable vnto me, let it make me partaker of so many mysteries, let it make me thankfull for so inestimable a benefit. O Lord, with thy grace supply all my defects, forgiue me all my sinnes through thy mercy. Let thy Spirit prepare my mind, thy merits inrich my pouerty: and thy precious Blood cleanse all the blemishes of my soule, and wash out all the staines of my life; that I may worthily receiue this most reuerend Sacrament.

Ezech. 39.

My soule reioyceth and is glad, O my God, as often as I remember y notorious miracle, wherein in times past, a dead man raysed a dead body, by the onely meanes of touching.

3. Reg. 13.

For

For if the body of a dead Prophet could do so much, what cannot the liuing body of the LORD of Prophets doe? I am assured, O Lord, that thy power is not of lesse valew then that of thy Prophet, and my soule is no lesse dead, then the body of that man; neyther is this touch of lesse efficacy then that: why therefore should I not expect the like benefit in my selfe? why should a body begotten in sinne, do more miracles then a body conceiued by the holy Ghost? why shall the body of the seruant haue a greater prerogatiue, then the body of the Master? why shall not thy body raise my soule, sanctified in thy blood, which cleaueth and is ioyned vnto thee by faith, when that raiseth those bodies which it toucheth? And because this body was raised, not requesting life, but by the onely vertue of the bones of thy blessed Prophet: let it be pleasing to thine infinite mercy, O my GOD, since I request & beseech thee to giue me life by the meanes of this Sacrament, that I may not now liue, but thou in me.

O good Jesu, by that thine inestimable charity, which betrated thee for my sake, and made thee suffer an ignominious death; I humbly beseech thee, that thou wilt cleanse me from all blame, adorne me with all kindes of vertue and thy merits: and grant me grace that I may receive this holy Sacrament with so much humility and reverence; so much fear and trembling: with so much griefe and repentance for my sinnes: finally, with so much love and charity, as this most Heavenly mystery doth require. Grant me most mercifull Lord that purity of intent, whereby I may worthily have accesse to thy mystique table, to the glory of thy holy Name, and the remedy of my infirmities and necessities: that strengthned by the vertue of this Sacrament, I may be able strongly to withstand mine enemies, to ouercome them, and to sustaine my selfe by that liuing meat in the spirituall life. Grant also by the benefit of this Sacrament, that I may be made one with thee, and incorporated in thee, may inseparably cleave vnto thee, being made

made one spirit with thee.

Let this Sacrifice be my safetie, and this inestimable benefit of this Sacrament assist all men, as it is instituted for the health of them, and left vnto thy Church: who liuest & raignest world without end, Amen.

A most worthy meditation after the Communion.

O My God and my Sauiour, how shall I yeelde thee condigne thanks, for that thou being ꝑ King of Kings, and Lord of Lords, hast not disdained to visit my soule, and to enter the poore roofe of my miserable cottage: and so to worke that both thou and I are one, and that by the meanes of the inestimable vertue of the Sacrament. With what reward shall I requite such a benefit? with what offices shall I remunerate thy so great goodnesse? what thanks may a miserable, wretched and poore creature giue for a gift so rich and precious? For it sufficed thee not in this mystery to make vs partakers of thy supreme

Deity,

Deity, but thou wouldst also communicate vnto vs thy humanity together with all thy merits, which in the same, and with the same thou didst purchase for vs, for giuing vs thy Body and Blood, thou makest vs also partakers of thy holy treasure, and of all thy merits, which being on earth, thou obtainedst for vs. O admirable Communion! O treasure to be equalled by no price, and as yet vnknowne vnto men! O mercifull Redeemer of our soules! with what more richer iewels or greater riches couldst thou store vs, then with this most blessed Sacrament? Deseruedly, O Lord, didst thou say in the prayer which thou saidst about the houre of thy passion: I sanctifie my self for them, that they also may be sanctified in truth, namely after a new manner of sanctification, difficile to the sanctifier, and easie to the sanctified. For thine is the sanctity, O Lord, mine the fruit of sanctity: thou didst labour, I receiued the reward: thou wert at the charge, I reapt the profit: thou art chasticed, and I am pardoned for my sinnes: thou drunkest

Iohn 17.

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the bitter potion, and I with my life recouer my lost health : thy dolours, thy nailes, thy strokes, thy thornes, and thy precious blood not shed by drops, but by floods, satisfied for me: thy teares wash me, thy wounds heale me: and thy scourgings haue satisfied for me. O rich Communion! O fraternity of infinite merits! O traffique of inestimable treasure! what stocke or summe haue we imployed in this partnershippe? what haue we aduentured, that the increase is so profitable vnto vs? why doth the Sunne illuminate the world? why warmeth the fire the body, which is obiect against it? why doth the water cole the same? The reason is manifest, for these are their naturall properties, for such creatures produce such effects: And it is thy propertie, O Lord, to pardon; thy custome to shew mercy, and that rather to others then to thy selfe. Thy goodnesse is ours, and that not ordinary, but infinite: for as the property of good is to be common & communicatiue, so truely the chiefest good should also be chiefly diffusiue: and this hast thou done

done vnto vs, because thou hast wholly giuen thy selfe vnto vs. In thy birth, thou becamest our brother; in our nourishing, our foode; in our death, our redemption; in our ruling, our reward: Finally, O my soule, if in one word thou wilt comprehend all these benefits, which this so admirable Sacrament bringeth with it, consider that which this Lord brought into this world, whenas becomming man, he came into this world. For when he entered into the world, he gaue the world the life of grace, with all those things which attend on the same: so also when he came by the Sacrament into our soule, he giueth the same life of the soule. O diuine food! by which the sons of men are transformed into the Sons of God, and by which the flesh is mortified in vs, that the Deity may liue in vs: O sweetest Bread, worthy to be adored, nourishing the soule, not the belly, strengthning the heart, and not ouercharging the body, reioycing the spirit, and not troubling the vnderstanding, whose vertue both moderate our appetites, killeth

teth our fellewill, that the will of God may be more effectuall in vs.

What thankesgiuing therefore shall I yeeld vnto thee, what praises shall I sing vnto thee (O Lord) for this thy benefit? If the gratuity ought to be answerable to the gift, what kinde of recompence I pray you will equall such a gift? Thou saidst in times past to thy seruant Moses: Take the golden vessell, and hide it in the Arke of the couenant: and it shall be kept there for future generations, that they may see that meate which for forty yeeres long I made you feede on in the desart. If thou so much esteemedst, O Lord that corruptible meate which thou gauest thy people in the desart, that thou wouldest it should be kept with reuerence, in perpetuall remembrance of the same: in what account should that incorruptible meate be with vs, which giueth life eternall to those that eate the same? I manifestly see that there is the same difference which is betweene the one meate and the other, as betweene the one benefit and the other: and that for that cause there ought to

Exod 10.

be the same difference betweene the one gratuity and the other; that meate was earthly, this Heauenly: that was of the body, this of the soule; that gaue not true life to those that ate the same, this giueth eternall life to those that worthily receiueit. But why make I comparison betweene the one and the other? For whatsoeuer difference is betweene the creature and the Creator, the same is betweene this and that meate. If therefore thou O LORD require such remembrance and gratuity for that thou didst nourish thy people with corporall and corruptible meate, what wilt thou require of vs, whom thou nourishest with so farre better foode, as the Creator exceedeth the creature? there is not any praise nor thankesgiuing which is worthy this benefit. When as therefore I neglect mine owne forces and faculties, neyther can I finde way or meanes to pay thee that which I owe thee, there is no other remedy left for me, then with the Prophet to take the cuppe of saluation, and call vpon the name of our LORD, that is not to re-

Psal. 115.

munerate the benefits that are past, but to aske new, and to require grace vpon grace. I beseech thee therefore (O Lord) vouchsafe that I may receiue this Sacrament in satisfaction of all my sinnes, and amendment of my former life: that being repaired in me by the benefit thereof, whatsoeuer is fallen, whatsoeuer I want, let it be supplyed; and grant that my pouerty may bee enriched by the benefits of thy graces. By the vertue of this Sacrament mortifie in me whatsoeuer is displeasant to thy diuine eyes, and make me conformable to thy will. Vouchsafe me (O Lord) that by this mystery I may alwaies persеuere in thee, and may continually and perfectly loue thee, and that I may be alwaies continually vnited and coupled vnto thee, to the glory & honor of thy holy Name. Be fauorable, O Lord, vnto all my offences, & not mine onely, but all others. Grant the Heretikes and schismatiks may returne to the vnity of thy Church, illuminate the Infidels ỹ they may know thee, helpe all those for whom I am bound to pray. Comfort my father, mother, brothers

and

and sisters, friends and enemies, with all those that ever have done me good. Be mercifull unto all those for whom thou shedst thy most precious blood. To thee be all praise, honour, vertue, and glory, who its next and raignest, world without end, Amen.

Prayers and thankesgivings after the Communion.

The first prayer.

I Give thee thanks, O Lord, holy Father, omnipotent and eternall God, that thou hast vouchsafed to satiate me a wretched sinner, and thy unworthy servant, not for my merits, but onely for thy mercies sake, with the precious Body and Blood of thy Sonne our Lord Jesu Christ. And I beseech thee, that this holy Communion may be unto me not guiltinesse, to procure punishment; but a fruitfull intercession of pardon, may be my armour of faith, and shield of good will;

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may be the euacuation of my vices, extermination of my concupiscence and lust, the augmentation of my charity and patience, humility and obedience: against the deceits of both my visible and inuisible enemies a sure defence, a perfect pacification of my motions, both carnall and spirituall, and assured cleauing to thee, the onely and true God, and a happy consummation of my life. And I beseech thee, that thou wilt conduct mee most wretched sinner, to that inestimable banquet, where thou with thy Sonne and the holy Ghost, to thy Saints art a true light, compleate satiety, eternall ioy, consummate pleasure, and perfect felicity, through Iesus Christ our Lord, Amen.

The second prayer after Communion.

I Giue thee thanks, O Lord, Iesu Christ, King of kings, and Lord of Lords, reuerend and immeasurable in Maiesty, for that thou hast vouch-

vouchsafed to feede, and sweetely to refreih my ouer-dri d soule, with thy sacred body and precious blood: I beseech thee that what soeuer is found vicious in mee, and contrary to thy most holy will, by the Communion of this Sacrament, may bee veterly extinct in me, so that my heart may be prepared for a worthy habitation for the holy Ghost. And grant, O most sweete Iesu, that this Sacrament of thy body and bloud may be vnto me an atonement for my sinnes, a medicine of my life, an establishment of grace, a memory of thy most holy passion, relieie in my pilgrimage, the sweet and pleasure of my soule, my health and sanctity in temptations, my peace and ioy in all tribulations, my light and vertue in all my words and deeds, my finall comfort and defence in death. Grant that it may so change the affections of my hart, that it may feele and conceiue no sweetnesse, but that which is in thee, loue no beauty, seeke no loue, desire no consolation, admit no pleasure, care for no honours, and feare no cruelty, Amen.

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The third prayer after Communion.

PIerce, O most sweete Lord Jesu, the marrow and inwards of my soule, with the sweet and wholesom wound of thy loue, with true, perfect, pure, Apostolique, and sacred charity, that my soule may onely languish and melt away, in the loue and desire of thee, let it not long after, and grow weary in thy waies, let it desire to be dissolued, and to be with thee. Grant that my soule may hunger after thee the Bread of Angels, the refection of all holy soules, our supercelestiall and daily bread, hauing in it all sweetnesse and sauour, and all delectation of suauity. Grant that my heart may alwayes hunger and thirst after thee, on whom the Angels desire to looke, and with the sweetnes of thy sauour, let the inward secrets of my soule be filled, let it alwaies thirst after thee the fountaine of life, the fountain of wisedome and science, the fountaine of eternall light, the

the riuer of pleasures, the plenty of GODS House: Let her alwaies seeke thee, compasse thee, find thee, trauell to thee, and attaine vnto thee: let her meditate on thee, speake of thee, and worke all things to the honour and praise of thy Name, with humility, and discretion: with loue, and delectation: with facility, and affection: with perseuerance vnto the end: and be thou alwayes mine only hope, my whole trust, my riches, my delight, my pleasure, my Sauiour, my sweetnes, my meate, my refection, my refuge, my helpe, my wisedome, my portion, and possession, my treasure, in which my heart and mind may be alwaies fixed and firmely rooted, Amen.

The first prayer for the loue of GOD.

O Sweet, benigne, louing, bounteous, deare, mighty, O admirable, ineffable, inestimable, incomparable, O powerfull, magnificent, liberall, incomprehensible, infinit, and

and most mighty God. Thou art onely good, all pitifull, all amiable: thou art sweeter then honey, whiter then snow, delightfuller then all pleasure, sweeter then all delight, more precious then gold or precious stones: thou art my God, my life, and my onely hope. Grant me (O Lord) that I may loue thee; if not as much as thou deseruest, yet at least wise as much as thou mayest be beloued in this life, by any man subiect to sinne, and thrall to many necessities.

With that Leper in the Gospell, O Lord, I come before thy presence, crying, O Lord, if thou wilt thou canst make me cleane, thou canst I say cleanse my soule from all her sinnes, and canst purge the same, as it were gold in the fire of thy loue, if thou wilt, thou canst presently enrich this poore one; if thou wilt, thou canst make mee glad, and of all those that are in this world most blessed. What will it hinder thee, O Lord, if thou yeeld me such a blessing? what disprofit will it breed? what losse will it bring thee?

So then, O Lord, since thou art the Ocean of infinite goodnes, liberality and riches, why through thy wrath hidest thou thy mercies from me? why are my sinnes more mighty then thy goodnesse? why shall my sins rather condemne me, then thy mercy saue me?

If thou requirest contrition and griefe for my offences, behold, I conceiue so much sorrow for my sinnes, that I had rather haue endured a thousand sorts of death, then once to haue offended thee. If thou requirest satisfaction, loe, I offer my body vnto thee, powre thy wrath vpon it; exercise what torments of thy displeasure thou list vpon it, so thou deny me not thy mercy.

Grant therefore, that I may loue thee, my God, my strength, my refresher, my Redeemer, my helper, and my hope. I onely seeke thee, I onely desire thee, I onely cry vnto thee, my Lord God, thou art my first beginning, and my last end. The things of this life satisfie mee not, haue no sweetenesse in them, no stability or strength, whatsoeuer I see besides

beſides thee is but pouerty, what ſoeuer is in any place without thee, is but troubled and ſalt water vnto me, it coleth not my thirſt, but kindleth it. I onely ſeeke thee, I onely will thee, I onely deſire to behold thy face. I pray vnto thee, beſeeching thee not to ſeparate thy mercy and loue from me.

I will poſſeſſe thee, and will not let thee go, before thou haſt bleſſed me. I will cleaue vnto thee, and will not depart from thee, before thou haſt brought me into thy wine cellar, and ordered me in thy charity: I will cry after thee, neyther will I hold my peace: I will ſay with the Prophet, I will loue thee, O Lord my ſtrength, I will meditate vpon thee without ceaſing. I will thinke on thee, in my ſleepe in the night time, for I am in health when I am with thee, and ſicke if I be from thee: for thou onely canſt bleſſe my ſoule, thou art my God, and my Lord for euer and euer.

Amen.

Cant. 2.

Pſalm. 17.

A second prayer for the loue of God.

O God Iesu, O the sweetnes of my heart, O the life and saluation of my soule, when in all, and thorow all things shall I please thee? when shall I perfectly die vnto my selfe? when shall I preferre thee before all other creatures? when shall nothing liue in me but thy selfe? Haue mercy vpon mee, O Lord, and helpe me: I salute thy wounds, O Lord, like vernall roses; hide me, O Lord, in them, and wash me in the same, that euery way I may be cleane, and inflamed with thy loue. O Lord my God, O admirable beginning, O piety of amiable charity, O clearest light of my vnderstanding, O repose of my will, when shall I ardently loue thee? vouchsafe O Lord, to pierce my soule with the dart of thy loue, vouchsafe to associate me with thy selfe, that I may be made one with thee. O my desire, O my hope, O my reliefe! O if my soule were worthy of thy embracings, that all flames and

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lukewarmnes were consumed in me by the fire of thy loue. O the soule of my soule, O the life of my life! I wholy desire thee, and wholy offer my selfe vnto thee, one to one, and onely to thee onely. O if that had place in me which thou saidst to thy father: Blessed Father, let them be one as we are one: I in them and they in me, that they may bee consummate in one. Iohn. 17.

I wil no other thing, I desire no other thing, I expostulate no other thing at thy hands, for thou onely sufficest me: Thou art my father, thou art my mother, thou art my defender, thou art my guider, thou art al my good: thou art altogether amiable, holy, delectable, only faithful. who was euer so liberall, as to forsake himselfe? who euer so tenderly loued, as to yeeld himselfe into the hands of so bitter death for so vild a creature? who so humble, that so much diminished and humbled his maiesty? O Lord, thou despisest no man, thou disdainest no man, thou repulsest no man that seeketh thee, nay rather thou callest and excitest all men to come vnto Prouer. 8.

thee, for thou takest thy pleasure to be conuersant among the children of men.

To thee, O Lord, Angels sing praises, and what other thing hast thou found in vs but the filth of our sins? why wouldest thou be with vs till the end of the world? was it not enough for thee that thou sufferedst death for vs, and gauest vs also the Sacraments for our medicine, and leftest vs the Angels for our fellowes and tutors? Truely although we are vngratefull for these benefites, yet wouldst thou dwell amongst vs: for thou art so good, that thou couldst not deny thine owne selfe. Matth. 28.

Let vs therefore make a couenant, (if it so please thee, O Lord) take thou care of me, and I wil haue care of thee: loue thou me, and I will loue thee: protect and preserue my body and soule, and by thy assistance I will keepe thy Law: doe that with me, O LORD, which best pleaseth thee, for thou knowest what I want, and what is expedient for me: I will be thine, and no other mans. Giue me the grace, O Lord, that I may not seeke or desire any thing, but thy selfe,

selfe, and that I may wholy offer my selfe vnto thee.

O fire that kindlest me, O charity that inflamest me, O light that illuminatest me! O my rest, O my life, O my loue! that alwayes burnest, and art neuer quenched; when shall I perfectly loue thee againe? when shall I embrace thee with the naked armes of my soule? when shall I despise my selfe & the whole world, for thy sake? when shall my soule with all the powers and strength thereof, be vnited with thee? when shall it be swallowed vp in the bottomles pit of thy loue?

Most sweet, louing, faire, wise, rich noble, precious, and worthy, both to be beloued and adored, when shall I so loue thee, that I may wholy be deuoured by thy loue? O life of my soule, that suffredst death to giue me life; and dying, slewest death, kill me also, that is, all my peruerse inclinations to euill, my selfe will, and whatsoeuer it be that hindreth me from being and liuing with thee. And whē in this sort thou hast slain me, make me liue with thee through loue and charitable actions

that I may faithfully observe all thy Commandements and the directions of my superiours, and only follow those things which are of the Spirit.

O most bountifull Jesu, give me perfect renouncement and hatred of my sinnes, and perfect conversion of my heart vnto thee, that all my thoughts and all my desires may be fixed on thee, and in thee onely. O life, without which I am dead: O truth, without which I am deceiued: O way, without which I go astray: O salvation, without which I perish: O light, without which I walke in darkenesse. Suffer me not O Lord (suffer me not) to be at any times drawne from thee: for I liue only in thee, and without thee I dye: in thee I am saued, and without thee I am lost: in thee I am somewhat, without thee I am nothing, because I had not beene at all, except thou hadst been in me, and except I were in thee, thou shouldst not be in me. Be thou therefore (O good Jesu) in my memory in the morning, by the same may I know thee, in the same let me find thee, when I remember

member thee, delight in thee, and derive my pleasures from thee, from whom all things, by whom all things, and in whom all things are, Amen.

The third prayer for the loue of God.

If the duty whereby we are bound to our benefactors for the benefits we haue receiued, be so great; if euery of the bounties wee receiue, bee as it were bands and motiues of loue; if the fire waxe in greatnes according to the multitude of the fuell: O Lord, how great a fire of loue ought there iustly burne in my heart, if the matter of thy bounty be so infinite, which kindleth and nourisheth the same? If the whole world, as well visible as inuisible, with all that which is found therein, bee but meere benefits of thine towards vs, how huge ought that flame of my loue to be, which ought to glow in me? And that so much the more, because I ought not to loue thee for these benefits onely,

but also for that in thee, all the causes and reasons of loue are to be found, and they euery one of them in the highest degree of perfection.

For if we consider thy goodnes, who is found better then thou art? if we respect thy beauty, thou art the fairest one, whose face the Angels desire to contemplate: if we seeke for bounty and sweetnesse, who is to be found more sweeter and benigne then thou art? if we desire riches and wisedome, who richer or wiser then thou art? if friendship, who will loue any thing more then he, that pawned his life for vs?

Now if we returne vnto benefits, O Lord, from whom proceedeth all that which we haue, but from thee? what shall we say of hope? when as from thee alone, and from thy mercy, we hope and expect whatsoeuer wee want: if by the onely right of nature, we owe much duty to our carnall parents, who is more father then hee of whom it is sayd, Call not your liues a father on the earth, for you haue one Father who is in heauen?

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If the husband be so tenderly beloued of his wife, what other Spouse hath our soule then thy selfe, O Lord? who shall replenish the bosome of my heart, and my desires but thou? if the Philosophers say that the final end is beloued with infinite loue: who is my beginning, who my latter end, but thou, O Lord? For from whence tooke I my originall? and, whither shall I goe to be perfected, but from thee and in thee? From whom is all that which I haue, and from whom hope I to receiue the same which I want, but from thee?

Finally, if similitude be the cause of loue, to whose similitude & likenes is my soule created, if not to thine? So then if this speciall title, and euery one of the rest be motiues of loue, what ought that to be that is deriued from all these vnited together? Verily as the Sea is more spacious then all other floods that enter into the same, and by how much it ouercommeth the rest in greatnesse: by so much also is thy loue more abundant, greater, and more excellent, then all other eternall loues.

Since therefore I haue so iust causes (O Lord) and so pregnant occasions to loue thee, what, should I not loue thee with all my heart, with all my soule, with all my strength, and inward thoughts? O my hope, my glory, my ioy; O my amiable beginning: O my saciety and sufficiency! when shall that day be, when I shall truely loue thee, and embrace thee with my whole heart? when shal I shew my selfe gratefull vnto thee in all things, and for all things? when shall I feele all that mortified in me, which is opposed against thee? when shal I be wholy thine? when shall I cease to be mine owne? when shal that houre come, when nothing shall liue in me but thy selfe? when shal I feele my selfe wholy inflamed with thy loue? when wilt thou rauish me perforce? when wilt thou make me drunke with the milke of thy teats? when wilt thou transferre me wholy into thee? when shall I see that happy day, when all impediments and perturbations of the mind taken away, thou wilt make me one spirit with thee, so that hereafter I shall not be

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drawne from thee? Ah Lord, how much cost it thee to redeeme me? but being once redeemed, how easily canst thou doe good? For when thou dost good vnto man, what is taken out of thy house, what is lost of thy riches, what is taken out of thine infinite treasures? why, O Lord, doth thy wrath fight with thy mercy against me, whereas thou art the sea of infinite liberality and clemency? Remember therefore, O Lord, that I am thine, and thou art mine. Flie me not therefore (O Lord) but suffer me to finde thee out: I make a long iourney, I stand often, I often returne, let it not grieue thee (O Lord) to expect me, who cannot keepe company with thee?

O my God and my saluation, why am I so idle? why runne I not with speedy alacrity vnto thee, the chiefest good, in whom at once are all goodnesses found? I will loue thee (O Lord) with an ardent and strong loue. I will stretch the armes of my affections and desires that I may embrace thee the sweet Spouse of my soule, from whom I promise

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vnto my selfe all goodnesse. The Iuie so strongly embraceth her neighbouring tree, that euery twist thereof seemeth to be a seuerall arme: for sustained by this helpe, it groweth hie, and attaineth to full perfection: but I (O Lord) to what tree shall I cleaue, but vnto that, which planted on the mountaine of Caluary, is become a sure supporter vnto me? The Iuy increaseth not so largely, nayther extendeth the beauty of her branches so farre being sustained by the tree, as my soule increaseth in vertues and graces, being vnderpropped by this tree.

Why therefore are not all the members of my body turned into armes, that on euery side I may embrace thee? why shall I not loue thee? why shall I not put all my trust and confidence in thee? Helpe me O Lord my Sauiour, draw me on hie after thee, for the waight of mortality doth alwaies depresse me. Thou (O Lord) that ascendedst the tree of the Crosse, that thou might'st draw all things vnto thee, thou that through so immensurable charity, didst couple two natures,

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so different, together, and made it one person of them, that we might be made one with thee. Grant me this one thing (O Lord) and it sufficeth me. For the riches of this world satiate me not, I onely will thee, I seeke thee, I desire to see thy face, I will aspire al waies to thy loue, and with the Prophet I will sing: I will loue thee, O Lord my strength, God is my foundation and my refuge, God is my helper, and I will hope in him, my protector and the horne of my saluation, and my defender. Praysing will I call vpon our Lord, and I shall be safe from mine enemies. Psalm 17.

The fourth prayer for obtaining of the loue of God.

O! the bended knees of my hart, and deuoured in the depth of mine owne abiectnesse, with all feare and reuerence, I come before thy sight (O my God) as one the most vnhappy, poore, and vildest creature of the world: I set my selfe neere the flouds of thy mercy, by the

the riuer of thy graces, before the brightnes of the true Sunne of iustice, whose beames are spred ouer the whole earth, and communicate themselues freely to all those who shut not the window against them.

Behold, a masse of chalke, a rude and vnpolisht trunke cut from the tree, is presented to the hands of the most wise workemaster; make of it, O most mercifull Father, that which thou hast decreede to doe. Great is my boldnes, in that a creature so vilde, dare demand a loue so precious and excellent as thine is. Truely I would (considering my great indignity) require some lesser thing at thy hands: but what shall I doe, wretch that I am, whereas thou commandest me that I should loue thee? Thou hast created me to the end I should loue thee, and threatnest me, except I loue thee. Thou didst die, that I might loue thee; and commandedst me, that I should aske nothing more feruently at thy hands, then thy loue: yea, and so much desirest thou to be beloued by me, that seeing me without

out thy loue, thou didst institute thy Sacrament of admirable valew, whereby my heart might be inflamed with thy loue.

O my Sauiour, who am I, that thou shouldest require my loue, and to this end thou shouldst seeke so many and so admirable meanes? what am I to thee but a torment? a Crosse, and a daily tribulation? And what art thou to me, but saluation, rest, and all goodnes? If therefore thou louest me, why am I euery wayes troublesome vnto thee? why shall I not loue thee againe, who art euery wayes so profitable and beneficiall to me?

Possessed therefore, O Lord, of these pledges of thy loue, and confirmed by that thy mercifull Commandement, whereby euen vnto my liues end, it pleased thee so bountifully to inuite me, and command me to loue thee: by this thy singular grace, I require another like fauour, namely, that thou wilt first giue me that which thou wouldest haue me giue thee; for I cannot giue thee this, except thou first giue it me: for I am not worthy to

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loue thee, but thou art worthy to be beloued by me: I therefore dare not request thee to loue me, but that it might please thee to giue me leaue to loue thee. Fly not, O Lord, fly me not, despise not to be beloued by thy creatures, with the vtmost of their loue.

O God, who art essentially loue, increated loue, infinite loue, loue without measure, not onely a louer, but all loue, from whence the loue of all, Seraphin and euery creature proceedeth, in like manner as the light of al the starrs from the brightnes of the sunne; why shall I not loue thee? how can I choose but be burnt with this fire of loue, which inflameth the whole world, & each thing contained in the same, yea welny burneth them?

O God, who art essentially goodnesse it selfe, from whom all that is good whatsoeuer, is called good, frō whom the goodnes of all liuing creatures (no otherwise then all riuers from the sea) is deriued: in comparison of whose more then excellēt goodnes, there is not any thing either in Heauen or in Earth that may

be

be called good; why therefore shall I not loue thee, whereas goodnesse is the obiect of loue?

If I cannot loue thee, O my Lord, for thine excellency, how can I chuse but loue thee for mine owne profit sake? The sonne loueth the father, who hath receiued his being from him: the members loue the head, and offer themselues to death for it, because by the same they are continued in their essence. All effects loue their causes, for from them they haue receiued whatsoeuer they are, and from them they expect that which yet they haue not: but thou, O Lord, art my Father, my head, and my cause, that therefore which the sonne oweth the father, the member the head, that which the effects owe to their causes, all that, and farre more doe I owe thee.

Thou gauest mee that being which I haue, more perfect then my parents did: thou keepest mee in this being which thou gauest me, more carefully then the head doth the members: thou finishest in mee that which is wanting, till thou hast brought mee to the last

poynt of perfection. Thou art my Father which made me: thou art my head which gouernest me; thou art my Spouse who giuest to my soule perfect felicity: thou art the Architect of this building: thou art the painter of this figure made according to thy image and similitude, which thou wilt also make perfect. whatsoeuer it hath, it hath it from thee: whatsoeuer it wanteth, it hopeth to receiue it from thee. For euen as no one could giue him that which he is, but thou, O Lord: so also no man can perfect that which as yet is imperfect, but thou: whatsoeuer therefore it hath, whatsoeuer it is, whatsoeuer it hopeth, all that is thine. whom therefore shall it behold, but thee? To whom shall it be accompteable, but to thee? In whose eyes shall it walke, but in thine? whither shall he direct all his loue, but to thee, who art his whole good?

If therefore (O Lord) thou be the beauty and ornament of my soule, how can I forget thee? what haue I in heauen, and what will I of thee on earth? My flesh and my heart

heart faileth, GOD of my heart, and my heritage for euer. O increate loue, which alwayes burnest and neuer art extinguished: O loue which alwayes liuest, and burnest in the bosome of GOD. O eternall dart of the fathers hart, that alwayes woundeth the face of the sonne with the wound of infinit loue! O let this dart wound me, this fire inflame me, let me follow thee my beloued, let me sing a new song with a lowd voyce, let my soule melt in thy praises, with the vnspeakeable applause and jubilee of loue.

O most holy Father, O most mercifull Sonne, O most louing holy Ghost! when wilt thou, most beloued Father, dwell in my soule, and abide in the secret of my heart, and possesse me wholy? when shall I be wholy thine, and thou wholy mine? when shall it come to passe, O my King? when will that day come? O when? O were it here! Shall I neuer see it? O how vngratefull delay? how odious procrastination? haste thee, O Jesu, haste thee, & delay not: returne, returne, and runne like a Goate, and the young hinds vpon the

the mountaines of Bethel.

O my God, the repose of my life, the light of mine eyes, my consolation in tribulations, the end of my desires, the paradise of my heart, the center of my soule, the pledge of glory, the companion of my pilgrimage, my ioy in exile, the medicine of my wounds, mercifull iustice of my sinnes, master of the ignorant, guide of life, nest in which my soule resteth, hauen wherein she is saued, glasse wherein she beholdeth her selfe, staffe on which she leaneth, stone on which she is builded, and precious treasure in which she glorieth.

Psal 36. If thou therefore (O Lord) be all these vnto me, how can I forget, yea but for a moment of time? If I forget thee, O my God, let me forget my right hand, let my tongue cleaue to the roofe of my mouth, if I remember thee not: I will giue no sleepe vnto mine eyes O blessed trinity, nor rest to mine eye-lids, nor quiet to my temples, vntil I find this loue, vntil I find a place for my Lord in my hart, and a tabernacle for the God of Iacob in my soule, who liueth & raigneth, world without end, Amen.

Psal. 21.

The

The fift prayer for the loue of GOD.

I will loue thee, O LORD my strength, I will loue thee, my vnspeakeable ioy, and let my whole life liue not to my selfe, but to thee: which was condemned to misery, and raised again by thy mercy. Too late did I feare thy Maiesty: too late did I loue thee, thou beauty both old and new: too late did I loue thee: I sought thee, my refreshment, and I found thee not, because I vndirectly sought thee: I sought thee without my selfe, and thou didst dwell in me: I trauailed the streets, and wayes of the City of this world, seeking thee, and I found thee not, because inconsiderately I sought thee abroad, whereas thou wert at home with me.

I asked the Earth, whether it were my GOD: and it answeered me no, and all things whih are in the same, confessed the very same. I asked the Sea, the depths, and the inhabitants therof, and they answered,

red, we are not GOD, seeke him a-boue vs. I asked the fleeting ayre, with all the dwellers therein? And he answered me no. I asked Heauen, the Sunne, the Moone, and the Starres? Neyther are we thy GOD &c (sayd they.) Finally I asked all creatures: and they cried vnto me with a lowd voyce: He that made vs, is thy true God and Lord. And I said: where therefore is my God? where shall I seeke him? shew him me. And I heard a voyce saying vnto me; God is in euery place, seeke him in thy selfe, he filleth Heauen, filleth the Earth and filleth thy heart.

And I came to my selfe, and I entered into my selfe, and I said vnto my selfe, How entredst thou hither, O my GOD? at what doore wert thou admitted? I began to inquire and examine euery one of my senses, if by any of them thou didst enter: but they likewise knew not how or which wayes thou camest in. For the eyes say; If he be not coloured, he cannot enter by vs: The eares say, If he make no sound, he cannot passe by vs: The nose saith: If he

smell

ſmell not, he could not come by me: Taſte ſayth, If he ſauoured not, he entred not by me: Touch likewiſe addeth, If he is not corpulent, aſke me nothing of this matter.

How therefore, O my loue, didſt thou enter my ſoule? and didſt not enter by any doore? Truly thou art light ſhining in darknes, yet ſuch as the eye is not capable of. Thou art a voyce, ſweet aboue all voyces, yet ſuch a one as the eare conceiueth not. Thou art a ſweet, more fragrant then any odor, which naitheleſſe my taſte comprehendeth not. Thou art an embracement, to be eſteemed aboue all embraces, which notwithſtanding the touch attaineth not.

Where wert thou therefore, my God? where wert thou, my light? where wert thou, my hope? I asked, and it was anſwered me: I ſcend into the ſuperiour parts of thy heart, and there ſhalt thou find God. True, thou art great, O God, and haſt ouercome our wiſedome. Thou art the king of kings, and the Lord of Lords. Thou art immortall, and dwelleſt in vnacceſſible light, whom

whom no mortall man euer saw, or shall euer see and liue. Many and great are the wonders that are reported of thee, O Lord, yet more lesse and fewer then may be said of thee, and words are defective, where thou art neuer deficient. For thou exceedest all that which may be spoken or thought.

O onely loue, and my Lord God, thou didst loue me before I loued thee, and createdst me according to thine owne Image, and madest me Lord ouer all thy creatures. Moreouer thou makest thine Angels Spirits
Psalm. 90. for me, whom thou hast ordained to defend me in all my waies, lest I should hurt my foote against the stone. Thou wouldst not permit me to be borne in a pagan, but a Christian land, in which by the water and the holy Ghost, I am regenerate and sanctified. Thou neyther gauest me too much riches, nor too abiect pouerty, lest I should either ware proud, or grow more contemptible: but thou gauest me vnderstanding and will, whereby I should know and loue thee.

Thou didst call me when I was lost,

loſt, and knockedſt at my dooze, but I did not anſwere thee. I liued accozding to mine owne luſt, and attributed too much to mine owne ſtrength, whereas neuertheleſſe it was not ſtrength, but weakeneſſe: I would runne, and grow preſently weary; and where I thought I ſhould be ſecure, there was I in greateſt danger. I went away from thee like the prodigal ſonne, and trauelled into a ſtranger countrey, and dwelt therein, whereas louing vanity, I became vaine. I was blind and I deſired blindneſſe: I was a ſeruant, and I loued ſeruitude; I was bond, and tooke pleaſure in thraldome: I thought bitter was ſweet, and ſweet was bitterneſſe; I was wretched, and I knew it not.

Whileſt I liued in this moſt deſperate eſtate, thou didſt caſt thine eyes of compaſſion vpon me, and although without intermiſſion I did offend thee, yet didſt not thou giue ouer to reclaime me from my ſinnes: when I wandered, thou broughteſt me into the way: when I was ignozant, thou taughteſt me: when I did ſinne, thou didſt cozrect mee:

when I was sad, thou didst comfort me, when I did despaire, thou didst incourage me: when I fell, thou didst raise me vp; when I stood, thou sustainedst me.

I was vndone and dead, thou descendedst vnto the dead, and towchest on thee mortality, thou a King didst descend to thy seruant, and to redeeme thy slaue, thou didst betray thy selfe. So much didst thou loue me, that thou gauest thy blood for a ransome for me: thou didst loue vs (O Lord) more then thy selfe, because thou wouldst dye for me: For this cause thou didst ransome me from exile with so deare a price, thou didst redeeme me from thraldome, thou withheldest me from punishment, thou calledst me by thy Name, thou signedst me with thy Blood, that thy remembrance might be alwaies with me, and never depart from my heart, which for my sake departed not from the Crosse.

Let me know thee therefore, O Lord my acknowledger, let me know thee, thou vertue of my soule, let me walk alwaies in thy light, O

thou

thou son of iustice. For it is good for Psal. 72.
me to cleaue, O Lord, and to put my trust in our Lord God. For presently as soone as I shall be turned from thee, I am presently conuerted to transitory delights, and distracted with vaine cogitations.

O therefore, wretched and vnfortunate that I am, when shal I so inseparably cleaue vnto thee, as I may neuer be withdrawn from thee? when shall my thoughts, words, and works, differ no more from the rule of thy equity and iustice? Thou (O Lord) louest solitude, and I company: thou silence, and I fables: thou verity, and I vanity: thou cleannesse, and I follow vncleannesse.

I beseech thee therefore, O Lord, for thine own sake, illuminate mine eyes with thy light: wound my hart with thy loue: direct my steppes in the way of thy Commaundements, that I may neuer swerue from the same: deliuer me (O Lord) that am captiue, reduce the stray into thy wounds, raise him that is fallen, and relieue him that is euery way wearied: Giue me a hart that may

alwayes thinke on thee, a mind that may alwayes loue thee, an vnderstanding that may conceiue thee, a reason that may alwayes strongly cleaue vnto thee the most chiefest delight.

Fly not from my hart, depart neyther from my words nor works: but alwayes assist me, because thou art my helper in all my tribulations. Without thee I die: and thinking on thee, I am reuiued: thine odor doeth recreate me: thy memory doth heale me: thy light dooth illuminate me, and I am raised againe by thy voyce, and shall be satisfied when thy glory shall appeare.

The sixt prayer for the loue of GOD.

IF amongst all those things which prouoke vs vnto loue, there be nothing more effectuall then forme and beauty, why should I not worthily loue thee (O my God) who art the Fountaine of all beauty and sweetnesse? Thou art the Ornament

ment of the whole Masse of this world, for whatsoeuer is beautifull in it, by thee and from thee hath his beauty, because thou createdst it: the Sunne and Moone admire thy Maiesty, the Angels desire to behold thy face, for in the sight thereof consisteth perfect felicity, and the Glory of all supernall Spirits.

Birds, flowers, fountains fields, flouds, Seas, woods, forrests, trees, Earth, mountains, valleies, & whatsoeuer is in them, haue their ornaments from thee: thou didst decke the Heauens with starres, the ayre with Birds, the water with Fishes, the fields with flowers, and the Earth with infinite plants, and variety of liuing creatures. In each place of the world thou art feared, because tokens of thy beauty are seene in euery place: in the Heauens thou art the beauty of glory, in Hel of iustice, in good men of grace, in the wicked of patience.

I will therefore loue thee my GOD, who art the perfection of all things: thou art the praise of the Angels, the reward of Saints, the

hope of Patriarches, the Crowne of Martyrs, the glory of Confessors, the purity of Virgins, and the salvation of all the elect. All blessed Spirits praise thee, the Pillers of Heauen tremble at thy presence, and all the creatures of the world reuerence thee.

Thou fulfillest all things, yet art thou not dilated: thou art in all things, yet art contained in none: thou didst create all things without necessity: thou gouernest all things without labour: thou changest all things, and thy selfe art not changed: thou onely iudgest without any errour, thou onely chastisest without any perturbation, thou onely distributest gifts, and thy treasure is not imparted. Thou onely art sufficient for thy selfe and all things; who therefore hath thee, he hath all things: and who hath thee not, although he haue all the treasures of this world, he is poore, he is naked, he is wretched and miserable.

One thing very often draweth vs to such insensate a loue of some creature, that we feare not in the behalfe

behalfe of the same, to aduenture a thousand deaths: but in thee (O Lord) whereas so many things and so great concur together, why should I not loue thee? why should I not willingly suffer whatsoeuer misery for the glory of thy Name? why should I not freely spend my blood for thee, who so liberally didst powre out thine for me? If I consider thy benefits, I owe no man more then thy selfe: if thy loue, no man wisheth me better then thy selfe: if consanguinity, my soule hath not any one more neerely allied vnto her then thy selfe. Truely similitude is a great cause of loue: and what greater similitude is there, then is betweene thee (O Lord) and my soule, which is created after thy similitude and likenesse? Thou art a Spirit, and my soule is a spirit: thou art inuisible, and my soule is also inuisible: thou immortall, and my soule is immortall: thou hast vnderstanding, memory, and will, and the like powers hath my soule.

Thou being most simple and inuisible, art all in the whole world, and all in euery part thereof: and

my soule being of the same condition, is all in the whole body, and all in euery member of the same.

Since therefore there is so much similitude betweene thee and me, O my loue, why should I not loue thee? Is it because thou art high, and I humble? or for that thou art ℣ Creator and I thy creature: or because thou art the perfectest being, and I altogether imperfect? This ought not to hinder, but to increase our loue. For the similitude is far more amiable which is proportioned with inequality, then that which is euery way equall. The fathers loue is greater towards the sonne, and the wifes towards the husband, then of brothers among themselues, who are equall. Voices that are different among themselues, sound more sweeter, if they be reduced vnto proportion, then those that are consonant and vniforme. Let then this inequality, which is betweene thee and my soule (O Lord) be a cause of greater loue.

In thee therefore, O most sweet Spouse of my soule, in thee are all the causes of loue, which may be imagi-

imagined, and thou art most worthy to be beloued with infinite loue: but I find in my selfe, my will in such manner depraued, that it cannot performe it: would God it were not so, that she loued her selfe more then thee.

Wherefore, O Lord, except thou heale my infirme nature by thy grace, and except thou powre into my heart the vertue of Charity, by the mediation of the holy Ghost, I may neuer loue thee with a gratuital and supernaturall loue, in such manner as thou art worthy and wilt be beloued. Giue me the grace to loue thee, if not with such a loue as thou art worthy of, yet at least wise with such a loue as my nature may partake, that is, with al my heart, al my soule, all my strength, and al my forces, so that all my bowels inwardly burne and melt in thy loue.

Grant that I may loue thee, with a simple, willing, and free loue, without any respect of profit: Grant that with pure loue, and no peruerse intention, I may desire nothing but thy selfe for thy selfe. Grant me (O Lord) a strong and inuincible loue,

that may refuse or abhorre no perils, no labors, no damages, no injuries, or torments for thy sake. Giue me a ready and diligent loue, that may alwayes be occupied in matters pertaining to thy seruice. Giue me an inestimable loue (O Lord) that may contemne all things for thy sake: giue me a discreet loue, which with immoderate zeale and feruour shall not exceede thy Law.

Finally, giue me (O my God) the grace to loue thee, with an ordinate loue, which loueth all things according to the dignity of their proportion, but thee aboue all things with a sweete and amiable loue, which shall taste no sweetnesse or pleasure in any thing but in thee: with a loue burning in zeale, that desireth nothing more then thy glory, hateth nothing more then ignominy imputed to thy holy name: Finally, with a loue so violent, that it may pull my heart from all things that are transitory, and alwayes draw the same by words vnto thee, vntill I may passe out of this place of exile, into that celestiall Countrey,

where

where beholding the greatnes of thy beauty face to face, I may perpetually loue thee, with those perfect louers that neuer cease to loue and praise thee the King of Kings, Lord of Lords, and God of Gods in Sion, Amen.

The seuenth prayer for the obtaining of Gods loue.

O Most high, mighty, omnipotent, mercifull, iust, strong, & incomprehensible God and my Lord. Thou that art sweeter then any honey, whiter then Milke, cleerer then all light, and more precious then all pearle, there are infinite causes which rauish my heart with thy loue. For thou art higher then heauen, deeper then hell, thy measure is longer then the earth, and broader then the sea, as thy Prophet sayth: Who is perfecter then thou art? who better? who fairer? who bountifuller? who nobler? who stronger? who wiser? who richer then thou art? All these things are in thee, O Lord, and for euery one of Iob 11.

of them art thou to be loued, since thou art the chiefest good.

But since euery good thing is truly amiable by it selfe, yet euery man affecteth more his proper good; I will therefore loue thee, O Lord my God, not onely because thou art the chiefest good, but also because thou art my good: for when I consider and weigh with my selfe, by how many Titles and meanes thou art made mine, my inward parts melt, and I cry with the Spouse: Cant. 2. My Spouse is beloued of me, and I of him.

For thou (O Lord) art my Creator, thou art my sanctifier and glorifier, thou gauest me my being in nature, thou gauest me that of grace, and wilt giue me the being of glory. Thou art my helper, my gouernour, defender, tutor, and keeper; finally thou art my God, my Lord, thou art my saluation, thou art my hope, thou art my glory, thou art all my good.

Verily thou art all these vnto me, in as much as thou art my GOD, in so much as thou art my Creator, and the conseruer of all things. But in

in as much as thou art man, there are many other titles, other offices, and other bonds wherewith I am bound vnto thee, and thou vnto me. For which I also (if it were possible) ought to loue thee, and that by reason, with an infinite and diligent loue: for thou art my restorer, for thou hast restored me to intire humane nature, which by sinne was weakened in me. Thou art my deliuerer, for by thy captiuity thou hast deliuered me from the tyranny of sinne, death, hell, and the Diuell, my most capitall enemies. Thou art my Redeemer, for thou hast ransomed mee from seruitude, into which through sinne I was fallen, by the shedding of the incomparable treasure of thy precious Blood.

Thou art my King, for thou gouernest me by thy Spirit, thou foughtest for me, and deliueredst me from the hands of my enemies. Thou art my Priest, for thou prayedst & incessantly praiest like an euerlasting Priest for me, in y sight of thy celestiall Father. Thou art my sacrifice, for thou offeredst vp thy

selfe.

selfe on the altar of the Crosse, that by thy clemency thou mightst expiate my crimes. Thou art my Aduocate, for when the Diuell accuseth me, and offereth the libell wherein my sinnes are written, to thy Father, thou dost protect my cause, thou makest payment with thine owne, and dost supply all that which my iustice defaulteth in. Thou art my Mediator, for thou art God and man, and a mighty friend of God, and the true Sonne of God, so puttest thou thy selfe as a Mediator betweene me and God.

Thou art my Shepheard, for thou feedest and gouernest my soule like a Sheepe of thy Flocke: thou art my meate, for thou art he by whom I am nourished in the diuine Sacrament of the Altar: thou art my Father, and the Father of the world to come: for thou hast regenerated me with grieuous dolours on the tree of the Crosse, & giuen me a new essence by the holy Spirit. Thou art my head, and the vniuersall head of the Church: for from thee as from the true head floweth into the same, and euery member thereof,

of, vertue, life, and ſpirituall ſenſe. Thou art my true Phyſicion, for by thy bloud thou haſt healed the wounds and ſtripes of my ſoule.

Thou art my Maſter, for by the light of thy Doctrine thou haſt ſhewed me the way to the celeſtial countrey. Thou art my example, for not onely in words, but that which is farre more in deeds, and moſt holy examples of thy life, thou haſt led me in this way.

Thou art my ſtrength and mercy, for there is no tribulation or griefe ſo great, which the memory of thy paſſions which thou ſuffereddſt for me, doth not make ſweete and tolerable. Thou art my honour and glory, for thou becameſt man for me, thou madeſt me thy brother, and a conſort of thy nature.

To conclude, thou art my Saviour, yea and ſuch a Saviour, that every where, alwaies, and in all things art ſufficient for me: for thou haſt moſt perfectly wrought all that on the Earth, which was requiſite for my ſaluation. Thou haſt illuminated my ignorance by thy Doctrine: thou haſt ſtrengthned my weakneſs

by

by thy examples. Thou hast inflamed my warmth by thy benefits, thou hast instructed my soule in thy mysteries, thou hast inriched my pouerty by thy merits: Thou hast healed my wounds by thy Sacraments, thou hast satisfied by thy dolours for my defaults, and now in heauen thou sittest on the right hand of thy Father, as mine aduocate: what neede many words? Thou art made vnto mee wisedome and iustice, sanctification and redemption, and therefore all goodnesse. 1. Cor. 1.

What impudence were it therefore in me not to loue my Lord, who did al this for my sake, and to whom I am bound vnder so many titles and benefits? If men with the same loue wherewith they affect themselues, doe also loue all those things which are their owne, why should I not also loue thee (O Lord) if I would haue thee to be mine, and that by so many offices and benefits, and in things so pregnant? And if for euery one of those benefits I owe thee my whole heart, and not this one onely, but more if I had them;

them: what shall I owe thee, or what am I not indebted vnto thee, if we ioyne all these benefits together? what iniquity therefore should it be, not to giue our heart which I haue, vnto him to whom I owe so many, and other diuers things? And if euery one of these benefits be a goad or prouocation to loue, yea, and arrowes to pierce the hearts of men, how shall I chuse but burne amidst so many flames of loue? How comes it to passe that I am altogether cold? Amidst so many weapons, how escape I from wounds? How comes it to passe, that I perseuere in the hardnesse of my heart, as it were without sense?

O Lord, I lament in thy presence the dulnesse and insensibility of my heart: I confesse the infidelity thereof, for thou rayning into it innumerable causes of loue, yet receiuest nothing from the same that deserueth so many fauours. O heart more fellon then the furious beasts: more insensible then stone, more hard then Adamant, that is not mollified by so many stroakes!

I

I pray thee therefore, O thou fairest amongst the children of men, grant that I may desire thee, love thee as much as I list, and as much as I ought. Thou art immeasurable, and oughtest to be loued beyond measure, especially of vs, whom thou hast so loued, so saued, and for whom thou hast done so great and so many things. O loue that alwaies burnest, and art neuer extinct, sweet Christ, good Iesu, Charity, my God, inflame me wholy with thy fire, with thy loue, with thy sweetnesse, with thy affection, with thy desire, with thy charity, with thy pleasure and ioy, which is holy and good, which is chaste and cleane, that wholy filled with the sweetnesse of thy loue, wholy kindled with the flame of thy charity, I may loue thee my most sweet Lord, with my whole heart, with all my soule, with all my strength, with all my intention, and let nothing be in me that doth not loue thee.

And for that to loue, is to wish well to him we loue, and thou (O Lord) aboundest with so much goodnesse, that I cannot wish thee

more

more then thou hast: that onely thing I wish, that thou be possessed of my heart also, and that all that is mine may be thine, and for thine infinit glory I give thee hearty thanks. This likewise doe I desire, that all creatures should serue thee, honour thee, praise and glorifie thee, and that the whole Earth should be filled with thy praises. Let this be alwayes my desire, this my meate, this my dainties, to praise thee alwayes, and let thy laud be alwaies in my lips. But because a praise is not seemely in the mouth of a sinner, let the Saints and all the spirits of the celestiall throne praise thee continually: for to thee praise belongeth.

O all ye workes of the Lord, therfore bless ye the LORD, praise ye and magnifie him for euer. O ye Angels and Archangels, bless ye the Lord, praise ye and magnifie him for euer. O yee vertues and dominations, bless the Lord, praise him and magnifie him for euer. O ye principedomes and powers, bless ye the Lord, praise him and magnifie him for euer, &c. Ye blessed

thrones

thrones, in which GOD sitteth and iudgeth, bless ye the LORD, praise him, &c. O ye Cherubin and Seraphin that burne altogether inflamed with the loue of your Creator, bless ye the LORD, praise him, &c. O ye Apostles and Euangelists, founders of the Christian Church, bless ye the Lord, praise him, &c. O ye glorious hosts of Martyrs, bless ye the Lord, praise him, &c. O all ye renowmed and chast Virgins, bless ye the Lord, praise him and magnifie him for euer. Blessed is the God of our fathers, and blessed be thy name of thy Glory, holy and laudable, and magnified for euer and euer, Amen.

The first prayer vnto the holy Trinity, expressing the Maiesty thereof.

LOrd GOD, without beginning, immortall, incomprehensible, incircumscribed, incorporall, indefinite, vnsearchable, inuisible, immutable, euery where present, but hidden, euery where all, but immeasurable,

surable, who by thy neuer too much praised wisedome, hast created this huge world, and placed man in the same: holy Trinity, one GOD, haue mercy vpon me.

If that Publicane in the Gospell durst not lift vp his eyes to Heauen, but standing a farre off, strooke his brest, saying: GOD be mercifull vnto me a sinner: if that holy penitent was affraid to appeare before the presence of our Lord, but standing behind neere his feete, obtained remission of her sins, by him, teares flowing from her eyes: if that holy Patriarch Abraham, willing to talke with thee, O God, said, Shall I speake vnto my Lord, whereas I am but dust and ashes? If all these were so humble and so reuerent in respect of thes comming before the sight of thy Diuine Maiesty, and they most holy: what shal a poore and miserable sinner do, such as I am? what shall dust and ashes doe? what shal the Abysse of all misery and sinnes do? But because O Lord, I cannot obtaine that feare and reuerence, which is due to so great a Maiesty, except I fix mine eyes immoueably on thy same: giue

Luke 18.

Luke. 7.

Genes. 18.

me

me leaue to dare to lift vp mine eyes vnto thee, neyther let the brightnes of thy glory be an impediment to the frailety of my sight. Truely I see that thou art that great God, that transcendest all the reach of our vnderstanding: I know that no vnderstanding created can comprehend thee; and although this be thus, yet can I not doe any thing more profitable, then to fixe mine eyes on thee.

Therefore, O most high, omnipotent, mercifull, iust, faire, strong, stable, simple, perfect, incomprehensible, secret, and yet present with all: inuisible, and yet seeing all things; immutable, changing and renewing all things; whom latitudes dilate not, neyther limits restrain, nor variety changeth, nor corruption wasteth, nor affliction fastneth on, nor ioyes moue in his essence; from whom neyther obtrition detracteth, nor to whom memory addeth any thing: to whom neither things that are past, are past, nor things to come, shall succeed: to whom nothing gaue beginning, nor time augment, neyther any thing

thing shall giue end, for thou liuest and raignest for euer. Thou art he who possessest all things in all places, and thou disposest them sweetly. Thou art he that createst all things, without any necessity, and conseruest them without labour, and gouernest all things without molestation, and mouest all things, thy selfe being immoueable. Thou art all eye, all sonne, all hand: for thou seest, sustainest, & worketh all things. Thou art in all things, and yet art not concluded: thou art without all things, and yet art not disioyned. Thou art vnder all things, and yet art not subiect, thou art aboue all things, and yet art not lifted vp. Thou art the Soueraigne and true God, the Soueraigne and true life, from whom and by whom all things haue birth and being.

Thou (O Lord) art very goodnesse and beauty it selfe; by which and from which all that is good and faire, is good and faire. Thou art he who willest vs to seeke thee, and giuest vs leaue to finde thee: thou bidst vs knocke, and thou openest, when we call vpon thee: thou art

by

he, whom to forsake, is to fall; and whom to weare, is to rise; and in whom to stand, is to endure for euer. Thou art he whom no man forsaketh, but the foolish; no man seeketh, except he be called; no man findeth, except he be purged: thou art hee whose knowledge is life, whose seruice is a Kingdome, whose praise is saluation, and thou art the very ioy of those that reioyce in thee. what therefore shall I, O my King and Sauiour, what shall I say vnto thee? I, I say, a wretched worme, what shall I say of the greatnes of so many praises? I will say that which thy Prophets (in-
Esay 40. spired with thy truth) sayd: Who hath measured the Waters with a hand, and weighed the Heauens with a Palme? who hanged the weight of the earth on three fingers, and poysed the mountaines in ballances, and the hils
Sap. 11. in scales? Who assisted the Spirit of our Lord, or who is his counceller and instructor? Of whom tooke hee counsaile, and instructed him and taught him the way of his iustice, and brought him vp in Science, and shewed him the way of pru-

prudence? Behold, the Gentiles are but as a drop of a bucket, and are reputed as a graine in the ballance. Loe, the Ilands are but as a little dust, and the woods of Libanus shall not be sufficient to burne, and the beasts shall not suffice for Sacrifice: All Nations, as if they were not, so are they before him, and in his sight, are reputed as nothing, and a vaine thing. For if in the presence of the Sunne all the Stars in the heauens shine not, nay rather are as if they were not, whereas notwithstanding both the one and the other are creatures: what shall all created things be in his sight, who is the Creator of the whole world?

I adore thee therefore especially (O Lord) with profound humility, and due reuerence, with that adoration and worship, which is only due vnto thee and to no other creature, with such duty as all the dominations of heauen, and all the creatures of the world adore thee: of whom though many know thee not, yet can they not chuse, but euery one in their kinde adore thee, and

in their manner, offer homage to the Scepter of thy diuinity, and acknowledge thy greatnesse. For thou onely art the God of gods, thou onely the King of Kings, thou onely the Lord of Lords, and the cause of causes: thou art Alpha and Apoc. 22. Omega, the beginning and ending of all things. Thou art the beginning without beginning, and the end without end. Thou onely art hee that thou art, for all other things, how excellent soeuer they be, haue their being borrowed from another: but thy being is high, perfect, vniuersall, and that dependeth on none other. And therefore deseruedly art thou sayd to be that which thou art, because whatsoeuer is created, hath no being, if it be compared with thine.

For which cause (O Lord) acknowledging all these great and wonderfull things, prostrate before the feete of thy Diuine presence, with all that humility which I am able to expresse; I adore thee in such manner as those blessed spirits adore thee, who falling downe before thee, seated in thy Throne

of

of Maiesty, and laying downe their Apoc. 4.
Crownes before thy feete, adore thee: and confesse that all that which they haue, proceedeth from thee: so I also (O Lord) who am the vilest of all creatures, adore thee, and a thousand times remember thee, confessing vnto thee, that thou art my true Lord and GOD, and that all that which I am, or whatsoeuer I find in my selfe, as my being, liuing, and breathing, is all thine: And therefore I call vpon all creatures, that they together with me may praise thee, adore thee, glorifie thee, in that Diuine song of the Prophet, saying: Come, let vs sing Psal. 94.
vnto the LORD, let vs praise the GOD of our saluation, let vs come before his presence with thanksgiuing, and reioyce to him with Psalmes. Because our GOD is a great GOD, and a great King aboue all gods: In his hands are all the corners of the Earth, and the height of the Hilles is his also. The Sea is his, and hee made it; and his hands fashioned the dry Land. Come therefore, let vs adore and fall downe before him, and weepe be-

foꝛe our Lord GOD that made vs, foꝛ he is our Lord God, and we are his people, and the sheepe of his pasture.

Wherefoꝛe (O my GOD) since thou art so woꝛthy to bee adoꝛed and honoured; giue me grace, that without intermission I may magnifie thee; not onely in woꝛds and with my tongue, but also in my heart, my actions, and my whole life: Thou which liuest and raignest, woꝛld without end, Amen.

The second prayer to the holy Trinity, of the greatnesse of the Diuine Maiesty.

OMnipotent and eternall GOD, thꝛee in persons, one in substance, iust and meet it is, and agreeable with reason, that I should imploy all my whole life in the exercise of repentance and feare, when as I haue so iust causes of lament and feare: Euen as therefoꝛe the greatnesse of thy glozy impelleth me to honour and pꝛaise thee, so also commandeth it mee to pꝛaise and

glozifie

glorifie thee : For a Hymne becom- Psal. 64.
meth thee in Sion, and a vowe shall bee made to thee in Ierusalem, because thou art the Ocean of all perfections, the Sea of Wisedome, the Abysse of power, beauty, greatnesse, riches, sweetenesse and Maiesty : in which are all perfections, and beauties of creatures, which are in Heauen or on Earth, and all these perfections are found in thee ; in the highest perfection and degree. All beauty compared to thee, is deformity ; all riches, pouerty : all strength, weakenesse ; all wisedome, ignorance : all sweetnesse, bitternesse : and to conclude many things in a few, all things that are in Heauen and on Earth, make lesse appearance in thy sight, then a little candle before the sunne-shine.

Thou art perfect in all things, without any deformity, great, without quantity, good, without quality, strong, without infirmity, true, without falsity, alwayes present without place, in all places without diuision. In magnitude thou art infinite, in vertue omnipotent, in

goodneſſe chiefe, in wiſedome inеſtimable, in counſailes terrible, in iudgements iuſt, in thoughts, ſecret, in wordes true, in workes holy, in mercy copious, towards ſinners patient, toward penitents compaſſionate.

But what in eſpeciall ſhould I ſpeake of thy wiſedome, but that which earſt the Prophet ſayd: O LORD, thou knowweſt my thoughts a farre off, thou haſt ſearcht my commings in and goings out, and all my wayes haſt thou foreknowne, becauſe there is no ſpeech in my tongue which thou knoweſt not. Behold, O Lord, thou knoweſt all things, both the firſt and the laſt: Thou haſt made mee, and laid thy hand vpon me: Such knowledge is too wonderfull and excellent for me, I cannot attaine vnto it. Whither ſhall I goe from thy Spirit, or whither ſhall I fly from thy preſence? if I climbe vp to Heauen, thou art there: if I goe downe to Hell, thou art there alſo: if I take the wings of the morning, and remaine in the vtmoſt parts of the Sea: euen there alſo ſhall thy hand leade mee, and thy

Pſal. 139.

thy right hand shall hold me, If I say, The darkenesse shall couer me: then shall thy right hand bee turned to day: yea the darkenesse is no darkenesse with thee, but the night is as cleare as day, the darkenesse and light to thee are both a like. For his eyes (sayth another) are vpon the wayes of men, and hee considereth all their steps: there is no darknesse nor shadow of death to hide them that worke iniquity. But what shall I say of the greatnesse of thy power? I will say that which in times past the Prophet spake, saying: For God is my King of old, the helpe that is done vpon earth, hee doth it himselfe. Thou didst deuide the Sea through thy power, thou brakest the heads of the Dragons in the waters. Thou smotest the heads of the Dragons, and gauest them for meat to thy people in the Wildernesse: thou brought est out Fountaines of waters out of the hard Rockes, thou driedst vp many waters. The day is thine, and the night is thine, thou hast prepared the light and the sunne: thou hast set all the borders of the earth: thou hast Psalm. 74.

made Summer and winter. And in another place the same Prophet,
Psalm. 89. sayth: O Lord God of Hosts, who is like vnto thee, thy truth, most mighty Lord, is on euery side. Thou rulest the raging of the sea, thou stillest the waues thereof when they arise: thou hast subdued Egypt and destroyed it; thou hast scattered thine enemies abroad with thy mighty arme. The heauens are thine, and the earth is thine, thou hast layd the foundation of the round world, and all that therein is. Thou hast made the North and the South, Tabor and Hermon shall reioyce in thy Name. Thou hast a mighty arme, strong is thy hand, and high is thy right hand. Blessed Iob knew this thy power, when he sayd: With him is counsell, and strength, wisedome, and vnderstanding. Behold, if he breake downe a thing, who can set it vp againe? If he shut a thing, who will open it? Behold, if he withhold the waters, they drie vp, if he let them goe, they destroy the earth: with him is strength and wisedome, both the deceiuer, and he that is deceiued are his: hee car-

carrieth away the wise men as it were a spoyle, and maketh the Iudges fooles: he looseth the rule of Kings, and girdeth their loynes with a band: he leadeth away the great men into captivity, and turneth the mighty vpside downe: he stoppeth the mouth of them that speake truth, and disappointeth the aged of their vnderstanding: he powreth contempt vpon Princes, and maketh the strength of the mighty, weake. Looke what lyeth hid in darkenesse, he declareth it openly, and the very shadow of death bringeth he to light: he increaseth the people, and destroieth them, he maketh them to multiply, and diminisheth them.

These, O Lord, are testimonies of thy mightinesse: but what shal I say of the riches of thy glory, and the vain of thy felicity? If thou hast sinned, saith the scripture, what hast thou done against him? if thy offences be many, what hast thou done vnto him? if thou be righteous, what giuest thou him, or what will he receiue at thy hands? Thy wickednesse may hurt a man as thou Iob, 35.

art, and thy righteouſnes may profit the ſonne of man. But thou (O Lord) art ſuch, and ſo bleſſed, as thou needeſt not another mans goods: I confeſſe thee to be ſuch a one, for ſuch a one I praiſe thee, and glorifie thy moſt holy name. Infuſe thy light into my heart, and giue mee words in my mouth, that my heart may alwayes thinke of thy mightineſſe, and let thy praiſe be in my mouth for euer. But for that thy laude is not ſeemely in the mouth of a ſinner, I therefore require all the Angels of Heauen, and all the creatures of the world, that they together with me, may praiſe thee, and may ſupply my defect, inuiting them thereunto with that glorious ſong, which the three children ſung in the midſt of the fiery furnace in Babylon, ſaying: Bleſſed bee the Lord GOD of our Fathers, be he praiſed and magnified for euer. And bleſſed bee the Name of his glory, holy, and laudable, and magnified for euer and euer. Bleſſed art thou in the throne of thy Maieſty, to bee praiſed and magnified for euer. Bleſſed art thou that beholdeſt the

Daniel. 3.

depths,

depths, and sittest vpon the Cherubins, to be praised and magnified for euer. Blessed art thou in the firmament of heauen, and praysed and glorified, world without end, Amen.

The third prayer to the holy Trinity.

GOD, holy of holiest, God omnipotent, God eternall, God that art strong, God of spirits, and all flesh, at whose presence Heauen and Earth trembleth, at whose beck the heauens and Elements obey, Trinity in Vnity, & Vnity in Trinity, Father, Sonne, and holy Ghost, thou Being of my being, life that quickenest me, light that illuminatest me, science that instructest me; yet aboue all essence, light, life and science: all creatures adore and celebrate thee, and I incited by the duty I owe thee, this day doe bow the knees of my heart before the footestoole of thy Maiesty.

I giue thee thanks, that thou not onely didst frame me when I was nothing,

nothing, but also didst fashion me ac-
cording to thine own forme, that is,
gauest me a perfect shape, that where
I deserued no fauor, thou hadst cō-
passion on me, for that thou hast san-
ctified me with the Sacraments of
thy Church, that from my childhood
hitherto thou hast brought me vp in
all goodnes.

But O thou maker of heauen & of
earth, whereas I am not able to serue
thee to any vse, for whose cause didst
thou so much bounty vpon me? how
commeth it to passe that thou louest
me so much? for what haue I giuen
thee to induce thee to recompence me?
yea where was I before I was
made, that I might shew thee a for-
mer courtesie? Truly by thy benefit
in time past I was made and digni-
fied with many blessings: thy boun-
ty and benignity hath done all this,
and I being insufficient to yeeld
thanks for onely one of them, how
can I requite so many thousands?
And how may darknes praise light?
how may vanity commend verity?
how can a mortall man (by nature
fraile) conceiue thine immortality?
how may a grosse substance compre-
hend

hend him, who is free from all weight of matter? how may vncleannes praise purity? who then shall applaud thy workes? who shall resound thy praises? but thou like a most mercifull Father receiuest our vowes, and takest in good part thy childrens thanksgiuing howsoeuer.

Make me therefore worthy, O good God, to giue thee thankes; to cleaue perpetually to thy charity, that I may praise thee for the many and mighty benefits wherewith thou hast honored me: That I may pay thee thanksgiuing for the perils from whence thou hast deliuered me: Finally that I may doe thee duety for protecting me both in prosperity and aduersity. Because thou hast done all things with discretion, and for that thou art the Lord of our bodies and soules, of life and death, of health and sickneſſe, of felicity and infelicity. To be short, the moment of all things dependeth on thy hand. Thou doest reioyce vs by thy benefits, thou dost amate vs by thy menaces, thou differest in chastising, and comfortest vs, reclaim ng our frailty vnto thy selfe.

Glory

Glory be to thy wondrous power; prayse to thy vnsatiable loue to mankinde; gouerne the rest of our life, most mercifull guide and bigilant gouernour; deliuer me, O Lord, from all mine enemies, visible and inuisible, stretch out thy bounteous hand, that may draw vs out of the deepe waters of the roaring flouds of this world, and that may relieue and enlighten the dangers of our nauigation. Gouerne thou the Magistracy, O King, which thou hast committed to our charge, for thou art the Steersman, we the rudder: let thy hand therefore inuisibly rule this rudder whither it pleaseth thee, and whither thou hast decreed it, for neither will I trust in my bow, neither shall my sword saue me; but thy right hand, and thine arme, and the cleare light of thy countenance. Thy will be done, O King, in vs, as it is in heauen and earth: if at any time wee shall runne astray from the Lawes of thy Commandements, conceiue not sudden wrath, O most mercifull God, since thou art not ignorant how fraile and weake we

we are from our beginning, if thou liſt, thou canſt ſaue me, vouchſafe it may be accordant to thy will. For vnleſſe thy power ſtrengthen me, I cannot do that which I would.

Comfort my heart therefore with the vnſpeakeable ſweetnes of thy bounty, to the end that a little ſenſe and taſte of the future and eternall bleſſednes which we ſhall enioy in thee, may refreſh our minds. Laſtly, make mee worthy, that after this preſent life, I may haſten vnto thee my Lord and GOD, that I may beholde the riches of thy Kingdome, and contemplate the beauty of thy looke: which grant, O moſt holy King, my true GOD and maker, for thy Sons ſake our Lord Ieſus Chriſt, Amen.

A prayer vnto the Father, wherein wee demand ſanctification.

THou that ruleſt in the higheſt, raigneſt for euer, and onely canſt doe all things, God the gouernour of Heauen and Earth, at whoſe becke all

all creatures tremble, and the pil-lers of heauen shake. O heauenly God, perfect worke-man and potter, I wretch made out of clay, or ra-ther of filthy mud, with feare and trembling come before the throne of thy Maiesty. I acknowledge and confesse my wickednes, I know that I am nothing, yea, that I am meete abomination and horror in thy sight, if thy grace and mercy doe fayle me: without thee I thinke no goodnes, without thee I do no good thing: without thee I am a contemptible creeping worme.

I cannot be saued without thy as-sistance, my saluation dependeth on thy hands. I giue thee thanks, O GOD, and in especiall for this, for that thou hast giuen me that know-ledge, that I may see and know that I am nothing, and vnable to doe a-ny thing without thee. Thou art the Potter, I the clay: such as thou wilt haue me be, such canst thou forme and fashion me: if thou ma-kest me blessed, thou shewest thy mercy and grace: if thou castest me into perdition, thou shewest thy iu-stice, and executest thy iudgement:

neyther

neither is it my duety to contradict thee why or vnder what reason thou doest it. For thou hast mercy vpon him whom thou louest: these things I meditate with my selfe, O Lord, and I feare thy iudgements.

Since therefore all my safety and saluation dependeth on thee, and consisteth in thy hand and power, and sith thou hast shewed thy selfe a mercifull and long suffering God to the whole world, and hast testified ẏ same in deede, in that thou wouldst thy onely Sonne Iesus Christ the innocent, should die for our offences, and expiate our sinnes with his Blood on the Crosse: Finally, since thou hast taught vs in all our perturbations to call vpon thee, and aske thy grace and mercy, for that thou wilt giue vs all things which wee shall aske in the Name of thy Sonne: I come vnto thee, being drosse, and a lumpe of clay, O mercifull and celestiall Potter, beseeching thee most humbly, that thou wilt vse thy mercy, and make of this vnworthy matter, a Vessell of eternall glory. Vouchsafe also of thy meere Grace,

to

to fire my mind on perfect faith, assured hope, and chaste and holy loue, that being iustified by these thy gifts, I may become vpright, perfit, good, and holy, according to thy good will, both in the midst, and end of my life, as also at the latter day of iudgement.

O mercifull Father, grant me pardon of all my sinnes, through the death of thy beloued Sonne Iesus Christ make mee to please thee alone, grant me to bee thy gratefull sonne and heire, increase in me that iustice whatsoeuer, which is giuen me and granted from heauen, that I may continue and end my life in the same: increase in me that faith which thou hast giuen me, kindle my loue of thee, and make it more apparant, that by thy helpe, and the presence of thy grace, and the accomplishment of thy holy will, I may obtaine euerlasting life which thou hast promised vs, to the end I may praise thee, and giue thee thanks in thy kingdome, for euer and euer, Amen.

A prayer to GOD the Sonne.

O Thou Maker and Redeemer of mankind, Jesu Christ, who saiedst, I am the way, the trueth, and the life: the way in Doctrine, precepts and examples: the truth in promises: the life in reward: I pray thee by thy vnspeakeable charity, wherewith thou daignest to imploy thy selfe wholy for our saluation, suffer mee neuer to wander from thee who art the way: neyther euer to distrust in thy promises, who art the truth, and performest whatsoeuer thou doest promise: neyther to repose or relie on any other thing, because thou are eternall life, than which there is nothing more to be desired, neyther in Heauen nor in Earth. By thee haue we learnt the true and ready way to eternall saluation, lest we should wander any longer in the labyrinths of this life. Thou didst teach vs exactly how to beleeue, what to doe, what to hope, and in whom we ought to rest: by thee we haue learnt how vnhappy

happy we were born through our first father Adam: by thee we haue learnt that there is no hope of saluation, except by fayth in thee.

Thou hast taught vs that thou art the onely light that shinest to all men in the desart of this world, conducting them thorough the night of their minds, from the Egyptian darkenesse, to that blessed Land which thou promisedst vnto the meeke, and such as follow thy humility. For in vs was nothing but vtter darknes, who neither could see our calamity, neyther knew from whence to seeke the remedy of our misery. Thou daignedst to enter into the world, vouchsafedst to take vpon thee our nature, that thy Doctrine might disperse the cloud of our ignorance, that by thy precepts thou mightst direct our feet in the way of peace: by the exampies of thy life, thou didst limit out a path for vs to immortality, and being beaten with thy steps, thou madest it of a tedious and rough, an easie and beaten way. So becamest thou vnto vs a way that knoweth no error, in which lest we should be wearied, thy bounty with

great

great and assured promises, vouchsafed to assure vs: for who could be wearied, that thinketh how in following thy footesteps, there is an heritage of eternall life prepared for him? Therefore whilest we are in this iourney, thou wouldst in stead of a staffe be an assured hope vnto vs, whereby we might be sustained.

Neyther was thy goodnesse contented herewith, but acknowledging the frailty of our natures in the meane space, with the comfort of the holy Spirit, thou repairest our courages, to the end that we may more willingly run vnto thee. And as thou being made a way vnto vs, driuest away all errour, so becoming our truth, thou takest away all distract.

Finally, being made life vnto vs, thou giuest heere vnto those that are dead in sinne, a life through thy holy Spirit, which quickneth all things, vntill all mortality laid aside, in the resurrection we may alwayes liue with thee and in thee: by reason that thou art vnto vs all in all things: For it is eternall life to know the Father, and the Sonne,

and

and the holy Ghoſt, to be one true GOD. wherefore I beſeech thee, O moſt mercifull Father, to increaſe faith in me, who am thy vnworthy ſeruant, leſt at any time I wauer in thy celeſtiall Doctrine, increaſe obedience in me, leſt I ſwerue from thy precepts: increaſe conſtancy, that walking in thy waies, I neither be allured by the inticements of Satan, nor deiected by his terrors, but that I may perſeuer in thee, who art the true way, to my liues end. Increaſe my fayth, that poſſeſſed of thy promiſes, I may neuer wax ſlow in the ſtudy of godlines: but forgetting thoſe thinges I haue left behind me, I may alwayes ſtriue and indeuour for more perfection.

Increaſe thy grace in me, that daily more and more being mortified my ſelfe, I may liue and be incouraged by thy holy Spirit, fearing nothing but thee, then whom there is nothing more amiable, glorying in none but in thee, who art the true glory of all the Saints, wiſhing nothing but thee, then whom there is nothing better: deſiring nothing but thee, who art full

full and perfect felicity, with the Father and the Holy Ghost, world without end, Amen.

A prayer to the holy Ghost.

HOly Spirit, our Aduocate, who on whitsunday didst descend vpon thy Apostles, filling their bosomes with charity, grace, and wisedome: I pray thee by that thy vnspeakeable mercy and liberality, that thou wilt vouchsafe to fill the secrets of my soule with thy grace, and water my inward heart with the vnspeakeable sweetnesse of thy loue: Come, Holy Ghost, and from Heauen send a beame of thy light.

Come, thou Father of the poore, come, thou giuer of gifts, come, thou light of hearts, come, thou gracious Comforter, thou sweete guest of my soule, my pleasant refresher. Come, thou Physicion of those that faint, come, thou purger of eyes, come, thou strength of the fraile, come, thou remedy of sinnes: Come, thou Doctor of the humble, come, thou destroyer of the proud,

come,

come thou excellent ornament of all vertues, come thou onely saluation of the dying. Come, my God, and adorne a bed for thee, in which I may worthily intertaine thee, with all thy riches and mercies; make me drunke with the gifts of thy wisedome, illuminate me with the benefit of vnderstanding, gouerne me with the gift of counsell, confirme me with the gift of fortitude, instruct me with the gift of science, wound me with the gift of pietie, and pierce my heart with the gift of thy holy feare.

O sweete louer of cleane hearts, burne and inflame all my bowels with the sweet fire of thy loue, that being inflamed, they may be carried and rauished into thee, who art the center and finall end of all my good. O sweete louer of holy soules, since thou art not ignorant that I can doe nothing of my selfe, nor by my selfe: stretch out thy fauourable hand ouer me, and grant that I may forsake my selfe and flie vnto thee, mortifie, extinguish, and dissolue in me whatsoeuer is displeasant vnto thee, that in all things

thou

thou mayest conforme me vnto thy will, that my life hereafter may be a perfect sacrifice in thy sight, or rather an offering which may wholy bee consumed in the fire of thy loue.

O who shall giue mee the grace, that I may at last attaine this chiefe good? Looke vpon me, O Lord, looke vpon me, and see here thy poore creature, my soule sigheth after thee day and night: how she thirsteth after God! when shall I come and appeare before the presence of thy grace: when shall I enter into that admirable place of thy Tabernacle, that I may attaine the House of my God? when wilt thou fill me with the light of thy countenance? when shall I be satiate with the presence of thy glory? when shall I by thy meanes be deliuered from all temptations? and when shall I ouercome this frailty of my mortality? O eternall Fountaine of light! bring me backe againe to that Abysse of eternall goodnesse, by whom I am created, that there I may know thee, euen as I am knowne of thee, & may

so loue thee, as I am loued by thee: that I may see and enioy thee in the society of all the elect, euen as thou also hast seene me from euerlasting, Amen.

The first prayer of the life of Iesu.

1 Christ descended from heauen, and was conceiued in the Virgins wombe.

I Yeeld thee immortall thanks, O most sweet Iesu, that from thy roiall Palace, and the secret bosome of thy Father, thou hast vouchsafed for my sake to descend into this vale of misery, and in the sanctified wombe of that chast Virgin thy Mother, thou didst take vpon thee a humane body: I pray thee (O Lord) that thou wilt prepare thy selfe a dwelling place in my heart, and to that end that thou adorne the same with all kinds of vertues, to the end that thou perpetually mayest dwell in the same. Would to God, O Lord, it might please thy bountie that my heart should bee such, that I might not feare to inuite thee, but that thou mightst come and dwell with me, and I might deserue

ſerue to entertaine thee kindly, and thou in the ſame heart mightſt reſt contentedly for all eternities. O that I might embrace thee with ſo powerfull armes, of loue, that neyther in thought or affection I might euer be drawne from thee.

I giue thee thanks, moſt ſweete Jeſu, for that after thou wert conceiued in the glorious wombe of the Virgin Mary, thou wouldeſt haue her paſſe the Mountaines, and viſit her Couſin Elizabeth, to the end ſhe might ſalute her, and miniſter in her childbirth vnto her. Thou didſt not diſdaine to bee incloſed for nine months ſpace in the glorious wombe of thy Mother. And therefore I pray thee giue me the grace of true humility, and vouchſafe that I may imprint the ſame in the bowels of my heart, that by the benefit thereof thou maieſt alwayes find me ready, in matters which appertaine to thy ſeruice. Grant, O LORD, that my heart vnfainedly loath tranſitory things, and alwayes deſire to haue thee, O Lord, inhabitant therein. 2 Mary viſiteth her Couſin.

I giue thee thanks, moſt ſweete

3 Christ is borne.

Jesu, that thou wert borne of the pure Virgin thy Mother, without staine of her virginity, and who laid thee presently in a manger as a poore and mortall creature, and humbly adored thee as GOD, and the Creator of all things. I beseech thy Diuine mercy to vouchsafe to bee continually borne in me by new heate of charity; and that thou maist be my onely desire, my sole society, and the firme hope of my heart. That it may please thy bounty, that I may only and allwayes seeke thee, allwayes thinke of thee, allwayes loue thee with an ardent affection.

4 Christ is watched.

I giue thee allwayes thanks, O sweete Jesu, that being borne in the extremest horror of winter, thou didst not refuse to bee wrapped in most vild swathing bands, and to suck milke from the Virginall brest of thy blessed Mother, and as it were a simple and innocent babe, to draw the Virgins teates, wherein deede thou were GOD omnipotent. Grant me, O Lord, that in thy sight, I may be allwayes a verie infant in humility, and truely poore in spirit. Vouchsafe that for thy loue sake, I may

refuse

refuſe to endure no tedious or laborous troubles whatſoeuer. Grant that I may loue nothing in this world but thee, neyther deſire to poſſeſſe any thing in the ſame, but thee.

I giue thee thanks, moſt bountifull Ieſu, for that as ſoone as thou wert borne, it pleaſed thee to bee praiſed by the Hymnes of Angels, and to be adored by the ſhepheards with great ioy and admiration. Giue me the grace, O Lord, that I may perſeuere likewiſe in thy praiſes with gladneſſe, and that I may ſeeke thee in the ſociety of ſhepheards, and ſeeking thee, find thee, and finding thee, poſſeſſe thee eternally. 5 Chriſt is adored by the ſhepheards.

We thou praiſed and glorified alwaies (O good Ieſu) for that the eighth day, according to the cuſtome of other infants, thou wouldeſt be circumciſed, and for that in thy tender age thou beganſt to ſhead thy bloud for my loue; and to the end thou mighteſt bleſſe me with vnſpeakeable conſolation, thou wert pleaſed to be called Ieſus. I beſeech thee (O Lord) vouchſafe to reckon 6 Chriſt is circumciſed and called Ieſus.

me amongst the number of thy elect, and to register my name in the booke of life, and that thou wilt circumcise my heart from all superfluity, that is, idle and vndecent speeches, and wicked workes, and root out in me all impure and vaine cogitations. My Redeemer, thou art called Iesus, which is a Sauiour: for to thee alone it appertaineth to giue saluation. I therefore request thee (O Lord) that the sweete remembrance of this name, may expell from me all inordinate pusillanimity and sluggishnesse, and may giue me the firme hope of thy mercy, and defend me from all the persecutions of mine enemies.

7 Christ is adored by the Wisemen.

I giue thee thanks, most sweete Iesu, who wast found by the wisemen, who of intire deuotion and with sincere faith, sought thee out, and that by the meanes of a starre which conducted them; who humbling them on their knees before thee, offered thee gold, frankincense and mirrh: Grant me (O Lord) that in the company of these holy kings I may seeke thee, not in Bethleem, but in the hiue of my heart,

heart, and that there finding thee, I may adore thee in spirit and truth: Let me offer thee the gold of shining charity, the incense of deuotion, and the perfect mirrh of mortification: Finally, giue me grace, that I may imploy with a willing minde and alacrity, all my forces and all the strength of my mind in imitating thy fortitude.

8 Christ is presented in the Temple.

I giue thee thanks, O Lord Iesu Christ, who that thou mightst giue vs an example of obedience and humility, wouldst be subiect to the Law of our Lord, and be brought into the Temple, in the armes of thy holy mother, and haue an oblation, not of a rich, but of a poore man offered for thee: for which cause iust and old Simeon with Anna the Prophetesse reioycing at thy presence, gaue a famous testimony of thy glory. Let it be pleasing to thy good will, O Lord, that neuer hereafter, the least thought of vanity enter into my heart. Ah how blessed should I be, if each kind of presumption were banished from me, and each desire of worldly fauour, together with all my inordinate loue, were

wholy extinct in me: Vouchsafe to impart that grace vnto mee, that I may flie all worldly praise, and subiect my selfe to all men, and obey them willingly.

9 Iesus flies into Egypt.

I giue thee thanks, sweet Iesu, for that being as yet yong, thou beganst to suffer persecution in the company of thy deare mother, neyther didst disdaine to flie into Egypt. Giue me thy grace, that in all the tempests of my persecutions, in all my tribulations and temptations, I may flie vnto thee, seeke thee, and onely call vpon thee: and as oft soeuer as any of the foresaid troubles shall be inflicted on me by thy hand; grant, O Lord, that I may sustaine them with ioy, and suffer them with a quiet heart, yeelding thee continuall thanks for all things, which it shall please thee to impose vpon me.

10 Iesus sitteth amongst the Doctors.

I giue thee also infinit thanks, O Lord Iesu, for that thy most deare mother sought thee with great griefe, when thou remainedst in the Temple, and after three daies with great ioy found thee sitting in the midst of the Doctors, whom thou heardest and questionedst with, with wonderfull

full wisedome: O Lord for thy meere mercy sake, grant that I may neuer bee separated from thee, nor thou from mee. Expell from mee all idlenesse and sluggishnesse, banish the coldnes of my mind, which displeaseth thee so much: and giue me perfect deuotion, and ardent thirst of thy iustice, which may so possesse my heart, that I may be neuer weary, nor satisfied with seruing thee. Our Father, &c.

The second prayer of the life of Iesus.

II

Iesus is baptized.

I Giue thee thanks, most sweet Iesu, for that entering the flood Iordan, thou wouldst bee baptized by the hands of thy precurser Saint Iohn Baptist: vouchsafe, O LORD, to purifie me in this life by thy merits, and to cleanse me from all my sinnes, and to make mee drunke with thy loue, and desire of my celestiall Countrey. Make me such a one, before my soule shall depart out of the prison of this flesh, as thou wilt haue me to be, that at the end of this pilgrimage I may presently be

with thee; that I may alwayes see thee, and alwaies enioy thee in that blessed eternity that hath no end.

12 Jesus is tempted by the diuell in the desarts.

I giue thee continuall thanks, most bountifull Jesu, for that liuing in the desart before thou beganst to preach the Gospell, thou didst liue amongst wild beasts: and perseuering in fasting forty dayes and forty nights, and watching in continuall praiers and sighes, thou wouldest afterwards be tempted by the Diuell, and after thou hadst obtained the victory, the Angels, came and ministred vnto thee: Vouchsafe, O Lord, that by thy grace I may chastise my flesh, and make thrall all my sinfull affections to the flesh, and that by the gift of perseuerance I may exercise my selfe in fastings, watchings, prayers, and other spirituall exercises. But especially, O LORD, grant me that by the helpe of thy grace, I may be free from the sinne of gluttony, and from all other snares and temptations of the Diuell: let no temptation preuaile against me, let no allurement separate me from thee: rather bring to passe, O Lord, that

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all these may giue me greater occasion, more neerely to vnite and tie my selfe vnto thee.

I giue thee thanks, sweet Iesu, for that for thy loue thou wert afflicted in this world with many dolours, and diuers necessities, as heate, cold, thirst, hunger, wearinesse, and swellings: with diuers tourmies, watchings, persecutions, and tribulations of all sorts. Grant me, O Lord, that for thy loue sake I may suffer all aduersities with a glad heart, as if comming from thy hands; and that I may beare them with great patience. Grant that in whatsoeuer fortune, eyther prosperous or aduerse, troublesome or peaceable, I may alwaies perseuere in thee, and faythfully cleaue vnto thee, that in all things thy will be done, and not mine.

13 Iesus is afflicted with diuers labours and necessities.

I giue thee thanks, most sweete Iesu, for that thou sufferedst many things, whilst like a true Shepheard and Sauiour of the world, thou soughtst the conuersion and health of my soule; in watching and prayer, in wearying my selfe in trauels, in preaching the Gospell, trauelling

14 Iesus prayeth and preacheth.

ling from Prouince to Prouince, and Castle to Castle; and omitting in no sort the office of a good Pastour. I beseech thee, O Lord, giue me this grace, that I may neuer be found hereafter slow and negligent in doing thee seruice, but that I may be alwaies ready and prompt to all goodnesse. Grant that I may most ardently thirst after all mens saluation, and may alwayes haue zeale of thine honour, and occupie my selfe in the same.

15 Iesus conuerseth with men.

I giue thee thanks, most bountifull Iesu, that in thy mercifull conuersation with men, thou wouldst comfort them, and of thy great mercy cure their infirmities. Giue me, O Lord, a hart replenished with a certaine zealous affection towards all men, that I may be partaker with all those whom I shall see in affliction. Grant also, O Lord, that I may esteeme other mens miseries as mine owne, and that with a sincere heart, and without any passion, I may beare with other mens imperfections, and succour them according to my most power

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in all their necessities. O Lord purge my heart perfectly from all vicious passions, and all euill desires, which tyrannize in the same, that being healed of all these euils, and freed from all these impediments, shee may freely flie to Heauen, and neuer cease till of most pure loue it may deserue to partake thy diuine embracings.

I giue thee thanks, good Jesu, for that for my sake thou sufferedst so innumerable iniuries, blasphemies, slanders, reproaches, and persecutions, and especially at their hands whom thou hadst graced with infinite benefits. I beseech thee (O Lord) giue me a heart truely simple and innocent, that I may loue mine enemies, and that their misfortunes may grieue me to the heart, that I may excuse them alwaies, if in any thing they shall offend; yeelding good for euill, and that I may be a perfect follower of thy perfect charity and patience.

16 Jesus suffereth many things for our sakes.

I giue thee thanks, most louing Jesu, for that thou camest in humble sort into Hierusalem, lowly sitting vpon an Asse, and whilst they that

17 Jesus came into Jerusalem.

that came out to meete thee, recorded thy glorious prayses in pleasant Hymnes, thou shedd'st teares full of bitternesse, with the griefe thou hadst conceiued for the destruction of such a City, and the losse of so many soules, extorted from thee. Giue me, O Lord, a certaine inward knowledge of my selfe, that I may manifestly know my vilnes, and heartily humble my selfe; that I may so contemne my selfe, that hereafter no flattery or commendations of men may please me, but that I may continually bewaile not onely mine owne, but my neighbours sinnes, reputing all his euill to be mine. Our Father, &c.

The third prayer of the life of Iesu.

18 Iesus washeth his Disciples feete at Supper.

I Giue thee thanks, O Lord Iesu Christ, for that, to bring the old law to an end, thou didst eate the paschall Lambe with thy Disciples in Hierusalem, and giuing them an example of great humility, and vn-

speakt-

speakeable loue, kneeling on thy knees, thou didst wash their feete, wiping them with the towell wherewith thou wert girt: I pray thee, O LORD, let this example of thine pierce my heart, and cast out of the same, whatsoeuer presumption or pride may be found in it. Giue me, I beseech thee, O Lord, profound humility, by meanes whereof I may reioyce to bee subiect vnto them, without altercation. Adde to me also, perfect obedience, whereby I may intirely satisfie thy Commandements, together be obseruant to their instructions, who in thy name haue the authority ouer me. Kindle in me a feruent charity, wherewith I may purely loue thee, and through thy loue, loue all men.

19 Iesus instituteth the holy Sacraments.

I giue thee thanks, most sweete Iesu, that of thy most excellent charity, thou didst institute the most excellent Sacrament of thy body and blood: and for that of a certaine admirable liberality of thine, thou gauest thy selfe for meat vnto vs, and repinedst not to remaine with vs in this world till the

end

end therof. Ah LORD, excite in me I pray thee, a louing desire, and an ardent thirst of this venerable Sacrament. Grant mee the grace, that I may come to this Table of life, to receiue thee with a chaste loue, profound humility, purity of heart, and sincerity of mind. Grant also, that my soule may so thirst after thee, and be so wounded by thy loue, that at length I may deserue to enioy thy Diuine pleasures, for the honour and glory of thy name.

20 Christ in his last supper comforteth his disciples

I giue thee thanks, O sweetest Iesu, that vpon thy departure out of this world, thou didst admonish and comfort thy Disciples, commending them in words full of loue, and prayers fraught with charity, to thy Father, shewing with how much loue thou didst embrace them, and all those that through their Doctrine should beleeue in thee: I beseech thee, O LORD, that my hart may taste some sweetnes in thy words, and that they may bee sweeter vnto mee then the Hony and the Hony-combe. Let thy spirit full of exhortations wound my brest,

byest, and altar my affections, that I may wholy transforme my selfe into thy loue. Order all mine actions that thy will may be alwaies fulfilled in me and of me.

I giue thee thanks, most beloued Iesu, that falling vpon the earth with outstretched armes, thou didst pray vnto thy Father, resigning thy selfe wholy into his hands, requiring that in all things, not thy will, but thy Fathers should bee fulfilled: I beseech thee (O Lord) giue me grace, that in all my troubles and necessities I may haue recourse vnto thee in prayer, and that I may trust my selfe wholy to thy prouidence, without the election of my will, or expectation of any priuate profit. Let me neuer flie aduersities, nor faile in any good intent through them, but that whatsoeuer befortune mee, I may receiue it with a quiet minde, as that which is giuen me by thy mercifull hands, suffering all things with an humble and quiet heart.

21 Iesus prayeth to his Father in the garden.

I giue thee thanks, O bounteous Iesu, for that thou vouchsafedst to be

22 Iesus is taken prisoner.

be taken by armed soldiers, and to be bound with cords, like a wicked man and an offender, and thence be led to Annas, and for that before him thou fearedst not to stand in judgement. O admirable meekeneſſe of my Redeemer! whilſt thou art apprehended, whilſt thou art bound, whilſt thou art mocke, whilſt thou art abuſed, thou lamenteſt not, thou murmureſt not, thou ſtriueſt not, but ſilently followeſt their ſteps, who lead thee, or rather draw thee and weary thee: Thou obeyeſt ſuch as command thee, and with infinite patience beareſt the torments wherewith thou art crucified. O my Lord, enuy me not, that ſuch and ſo excellent an example of ſo much vertue may ſhine in me, for the glory and honour of thy moſt holy Name.

23 Ieſus ſuffered a ſtripe on the face.

I giue thee thanks, O moſt amiable Jeſu, King of heauen and earth, who ſtanding before the proud and inflamed Biſhop, in no other ſort then as if thou hadſt beene a vild and abiect man, wert ſtroken, and didſt patiently ſuffer the cruell ſtroke, which one of his wicked miniſters

inſor-

inforced against thy face: I pray thee, O Lord, mortifie in me, all vnbridled heate of wrath; restraine all indignation, take away all hate, and extinguish in me euery sparke and desire of reuenge: that when as any man shal doe me iniury, I may not be moued, or thought full of reuenge, but suffering all things patiently for thy loue sake, I may doe good to all those that doe me euill. Our father, &c.

The fourth prayer of the life of Iesu.

I Giue thee thanks, sweet Iesu, who in the night of thy passion, wert mocked, deluded, strooken by thine enemies hands, and kickt with their heeles, and vexed with diuers sorts of iniuries: Thou knowest, O my Lord, how grieuous and troublesome is it vnto me to suffer the least iniury: Thou knowst I haue no vertue, and my will is slow, and my good desires are cold in me: O LORD, for thy mercy sake helpe my infirmitie: Giue

24 Iesus in the night wherin hee was taken, was vexed diuers waies.

Giue me grace, that my mind may be deiected by no stormе of aduersity, or humbled by affliction. Helpe me, lest I faint vnder the burthen of my tribulations, which shall come vpon me, neyther let iniuries offered me by other men, stirre vp my impatience; but giuing thee thanks in all things, I may referre all things to the honour and glory of thy name.

25 Iesus is accused before Pilate.

I giue thee thanks, O Lord, Iesu, for that standing before the President Pontius Pilate, thou didst not answere to the false accusations and slanders of thy accusers: but like an innocent lambe that openeth not his mouth, and is silent before his shearers, so with a reuerent silence didst thou ouerpasse all things. Graunt, O Lord, that reproofes, murmurings and detractions may not moue me to choler: but that instructed by thy example, I may ouercome all those that iniure and defame me, with silence. Giue me the grace of perfect humility, that I may neyther desire to be praised by men, nor feare to be dispraised for thee.

I

I giue thee thanks, most merci-
full Iesu, for that amidst the great
tumult and fury of the people by
the Commandement of Pilate, thou
wert led to King Herod. Giue me
strength, that persecutions con-
found me not; neyther the iniu-
ries of mine enemies prouoke me
to wrath, nor their impudence
make me ashamed: but that I may
endure all things with meeke-
nesse, and ouercome them with
silence, and possesse my soule in
my patience; according to the
prescript of thy Holy Commande-
ments. 26 Iesus is led to Herod.

I giue thee thanks, merciful Je-
su, that standing before Herod, and
accused of many crimes and offen-
ces, by the Bishops and Priests,
thou wouldest answere to none of
them, but didst iustifie thy cause
with silence. Giue me, O Lord, the
dexterity to refraine my tongue,
that I may neuer take pleasure to
speake idle, vaine, or filthy words:
or consume my time vnprofitably
in telling fruitlesse and vaine sto-
ries, but grant that my tongue may
sound with nothing but that which 27 Iesus is accu-sed before Herod.

is

is iust, honest, and profitable, and consonant likewise to thy Heauenly will: make me detest the vice of backbiting, and grant that I may take pleasure to heare and speake that which is honest.

28 Iesus is iudged more wicked then Barrabas.

I giue thee thanks, sweete Iesu, that being compared with that infamous and seditious Theefe Barrabas, thou wert iudged worsethen he, and vnworthier life, in so much as the homicide was set at liberty, and thou the Author of life condemned to death. King of eternall glory, with what more greater ignominy (I pray thee) might thy Maiestie be affected? Here, Lord, hence it appeareth, that thou art that liuing stone refused by men, which God chose vnto himselfe, and made the corner stone. May it please thee, O LORD, that I preferre nothing before thee, nor change anything for thee, but let all things seem as durt vnto me in comparison of thee. Graunt that the venome of sinne may neuer infect my soule, but that I may alwaies rest in thee, and build my whole saluation vpon thee.

I giue thee thankes, most louing Iesu, that being despoiled of thy garments, thou sufferedst that maiden skin of thine to be layd naked, and then tied with hard cords vnto a pillar, thou wouldst suffer the same flesh to be torne with horrible scourges, to the end thou mightest heale our wounds by thy wounds. O Lord, spoyle my heart of all vncleane cogitations: put off mine old man, with all the concupiscence thereof, and put me on a new man, which is created according to thine owne similitude and likenesse, in iustice and sanctity: and grant me that with all patience and humility, I may sustaine the whip of thy fatherly visitation.

29 Christ is whipt.

I giue thee thanks, benigne Iesu, that after so many wounds, so many stripes, receiued in that scourging for my sake, after so copious bloodshedding from all thy body, that thou wert diuers waies mocked and scorned at. And to thy greater disgrace, they put thee on a Purple garment, and platting a Crowne of thornes, they put it on thy head; they gaue thee a rede in thy

30 Iesus is crowned.

thy hand, in stead of a Scepter, and bowing their knees saluted thee, or rather mocked thee by the Name of King, saying: All haile, King of the Iewes. Grant, O Lord, that the memory of this miserable Tragedy may be imprinted in my heart, and neuer be blotted out of the same: pierce the same with the ardent arrowes of thy charity, that I may onely loue thee, onely thinke on thee, onely rest in thee, and that neither tribulations, anguishes, nor any persecutions may separate me from thee, neyther let me take it grieuously, if at any time men contemne and set me at nought for thy sake.

31 Iesus beareth his Crosse.

I giue thee thanks, sweete Iesu, that after so many labours, anguishes, tribulations, scornes, and wounds, suffered for my sake; thou wouldst also beare thy Crosse on thy broken and bruised shoulders, vnto the Mountaine of Caluary, thy place of execution; and that with great labour and wearinesse, through the grieuous waight thereof, and the extreme weakenesse of thy body: Vouchsafe me, O Lord, that

that with a willing and deuout heart I may embrace thy Crosse, denying my selfe, and imitating the example of thy vertues with feruent charity, that I may humbly follow thee euen vnto the death.

I giue thee thanks, O good Iesu, who in this laborious iourney, when thou wert led forth to be crucified, didst bountifully comfort the women that lamented, exhorting them not to weepe for thee, but for themselues and their children. Grant (O Lord) that I also may powre out deuout teares of compassion and loue, so abundantly, that the hardnesse of my heart may be mollified, and made acceptable in the sight of thy Maiesty. Grant me (O Lord) that set on fire by the flames of thy most holy loue, I may little or nothing esteeme these worldly delights, but only loue thee, and eternally rest in thee. Our Father, &c.

33. Iesus bearing his Crosse, speaketh to the women.

The fift prayer of the life of Iesu.

33 Iesus drinketh vineger and gall.

I Giue thee thanks, most bountifull Iesu, that being wearied and spent with labour, and oppressed with the grieuous waight of thy Crosse, thou camest at length to the place of Sacrifice, where thou wast found altogether afflicted, almost kild with thirst; at which time those wicked and barbarous soaldiers offered thee vineger mixed with gall: May it please thee (O Lord) that the memory of this Cup, may extinguish in me all inordinate desire of belly cheere, and delight of the flesh: and bring to passe, that I may neuer giue consent to any filthy and vnlawfull delectations, but giue me the most honest and most necessary vertue of temperance, as well in eating, and in drinking, as in other things; that refraining all gluttonous appetites, I may onely hunger and thirst after thee, and fixe my whole pleasure on thee.

I giue thee thanks, blessed Iesu, who once more despoiled of thy garments, stoodest naked before all the people, where, thy raiments pulled off, which with clotted blood were fast sticking to thy shoulders, all thy wounds grew fresh and were renewed: from whence once more blood did plentifully flow, not without renewing of thy dolors: Grant me, O Lord, the true loue of pouerty, that I may neuer be distracted through the want of worldly wealth, but that I may beare my Crosse, and the necessities of this life, with all patience. Spoile my heart, O Lord, of all earthly imaginations and affections, and renew in me daily liuing desires of thy holy loue. 34 Iesus is stript of his garments.

I giue thee thanks good Iesu, who wert cruelly pulled and torne diuers waies, when they would crucifie thee: so as all the ioynts of thy most sacred body were pulled out of their naturall places. Thou likewise didst suffer thy holy hands and sacred feete to be pierced with hard and thicke nayles, and affixed to the Crosse: Grant me (O Lord) 35 Iesus is crucified.

that with a gratefull and thankeful heart I may alwayes haue in mind thy most ardent charity, by meanes whereof thou so bountifully extendedst thine armes, and openedst thy hands, that they might be pierced, and settledst thy feete, that they might be boared with hard nayles: Goto (O Lord) arise and wound my heart with perfect charity, pierce all my senses with the same nayle of thy loue, that my thoughts and desires may be neuer separated from thee.

36 Iesus hangeth on the Crosse.

I giue thee thanks, O holy Iesu, that for three houres space thou hangedst on the wood of the Crosse, afflicted with many and intolerable reproches, shedding bloud abundantly, and sustaining immeasurable dolors in all thy members. Naile (O Lord) my miserable soule to that Crosse, that lyeth on the ground, and purge the same from the vncleanesse of all my sinnes and appetites, washing it in the flowing Riuers of thy bloud. O bloud, that gauest mee life and saluation, disdaine not, O Lord, to wash me in that bloud, to

sanctifie

sanctifie me, and purifie me in that precious liquour. Offer the same (O Lord) to thy dread Father, in full satisfaction and remedy of all my euils. I pray thee grant me, that with my heart I may deserue to drinke, and with the tongue of my soule, to licke the precious droppes of thy Diuine blood, that I may taste there how sweete thy Spirit is, and how sweet that thy most precious liquour is.

I giue thee thanks, sweet Iesu, who for my sake wouldst hang in the midst of two theeues, and be esteemed for such as they were, that by this thy incredible humility and patience, thou mightst heale and vtterly ouerthrow my pryde and impatience. I pray thee (O Lord) exalt my spirit, that I may despise all the visible things of this world, and only looke vpon thee, loue thee, thinke on nought but thee, sigh after thee, speake of thee, delight in thee, and that all mine actions may be alwaies in thee, and by thee, and nothing without thee which may saciate my mind.

37 Iesus hangeth betweene two theeues.

38 Iesus praieth for his persecuters.

I giue thee thanks, beloued Iesu, who wert so kind to them that were cruell towards thee, who also prayedst to thy Father for them, who crucified thee, saying: Father, forgiue them, they know not what they doe. Giue me grace (O Lord) that I may haue true patience and meekenes, by which being armed (according to thy example which thou gauest me, and Commandement which thou leftest me) I may loue mine enemies, and doe good vnto them that doe me euill, and pray vnto thee for them, that thou wouldst pardon them all iniuries from my heart.

39 Iesus is mocked vpon the Crosse.

I giue thee thanks, benigne Iesu, who wert mocked and despised by thine enemies, and outraged with so many blasphemies and iniuries, euen at that time when thou wert afflicted on the Crosse, with so many vnspeakeable dolours and anguishes: Grant me grace, O Lord, I beseech thee, that remembring me of that humility, and patience wherewith thou endurdst so many griefes and disgraces, I also with the like sufferance may endure.

endure all whatsoeuer aduersities, perseuering with thee on the crosse of patience till death. Let no force of temptation, no tempest of tribulation, no stormes of iniuries leade me from my intended good purpose; let neyther death nor life, nor things present, nor to come, nor any other creature separate me from thee.

I giue thee thankes, honoured Iesu, who sparedst that thiefe who blasphemed and mocked thee, and to the other that confessed his sins, and with a firme faith preached thine innocency, promisedst the glory of Paradise: O blessed were I, if euer I might be so happy, as to deserue to be beheld by thine eyes of mercy, wherewith thou didst looke vpon that fortunate thiefe: and by the helpe of thy grace I might so innocently liue, that in the end of my life, I were worthy to heare that most sweete word, To day shalt thou be with me in Paradise.

40 Iesus promiseth the thiefe Paradise.

Our Father, &c.

The sixt prayer of the life of Iesu.

41 Iesus commendeth his mother to the Disciple.

I Giue thee as great thanks as is possible for me, O Lord Iesu, for that looking from the tree of the Crosse, seeing thy Mother full of griefes and afflictions, and drowned in her teares, thou tookest compassion of her estate, and commendedst her to thy beloued Apostle Iohn, and afterwards commended him to thy mother, and vs all in his person. Grant me, Lord, that I may suffer with her in griefe, and trauell in teares till I behold thee.

42 Iesus complaineth that he is left of his Father.

I giue thee thanks, sweetest Iesu, for that with open wounds, thy head crowned with thornes, thy hands & feete nailed to the crosse, thou saidst, O God my God, why hast thou forsaken me? Effect (O Lord) in me, that in all my aduersities and temptations, I may flye vnto thee my most mercyfull Father, and distrusting my self, trust onely in thee, and resigne my selfe wholy into thy hands. I require thee,

thee, O Lord, to wound the entrails of my soule with the memory of thy woands, cause them to be imprinted in my secret thoughts, and make me so drunk with thy blood, that I may thinke on nought else, nor seeke any other but thee, that seeking thee, I may find thee, and possesse thee for euer.

43 Iesus thirsted on the Crosse.

I giue thee thanks, O Lord Iesu Christ, who hauing thy body weakned and dried, through too grieuous torments, and too much effusion of blood, wert vehemently dry, and burning with excessiue desire of our saluation, saidst: I thirst. Grant me, O Lord, that I may ardently thirst after thine honor, and the saluation of all soules: therein let me wholy occupy my selfe, let me conforme my selfe to thy holy will, doing as much as lieth in me in respect of my profession: I pray thee that no loue of transitory things may intangle me: that no creature may draw me into perillous snares, but that I may loue all things for thy sake, which ought to be loued: and thy selfe more then all, that in thee alone I may truely find rest.

44 Iesus drinketh gall on the Crosse.

I giue thee thanks, O mercifull Iesu, for that in the houre of thy death, that thou mightst quench thy thirst, thou wouldst apply to thy mouth a spunge full of Vineger: that tasting that bitter draught, in that thy most afflicted state, thou mightst satisfie thy eternall Father, for all our intemperance and ryots, and mightst leaue vs a wonderfull example of pouerty: Graunt me grace, that for the loue of thee, I may contemne all delicious sauours, and exquisit banquets, and that I may be content to eate and drinke that onely with temperance and moderation, which sufficeth to sustaine this body, yeelding thee infinite thanks for the same. Purifie and heale the palate of my soule, that that may be sweete vnto me, whatsoeuer is gratefull vnto thee, and whatsoeuer displeaseth thee, the same may not be sauory vnto me, but rather loathsome.

45 Iesus finisheth the work of our redemption.

I giue thee thanks, O Iesu, the feruent louer of mankind, for that so absolutely and with so excellent an order, thou broughtst the worke of our redemption to end; offering thy

thy selfe a liuing Sacrifice, on the Altar of the Crosse, for the sinnes of the world: I pray thee, O my Redeemer, that thou wilt onely vouchsafe to be the seale of my heart, and the scope of my thoughts, words, and workes; that in all things with a pure and chaste intention, I may onely respect and doe that, which thine honour requireth, or that nothing without thee may please me; or that I may desire any thing but thee. Grant me (O God) that hereafter I neuer waxe sluggish or wearie in thy seruice, but that the feruor of the Spirit renewed in me daily, my diligence may more and more increase, in praysing and seruing thee.

I giue thee thanks, sweet Iesu, who when it was thy pleasure, calledst for death, and bowing thy reuerend head, thou commandedst thy Spirit, commended to the hands of thy Father, to forsake thy body: wherein thou declaredst that thou wert the true Shepheard, who lost his life for his Sheepe. Grant me, O Lord, that being dead to all my sinnes and iniquities, I may liue onely

46 Iesus giueth vp the ghost.

onely to thee, that the course of this my life being finished in charity, I may presently enter into thee, who art the true Paradise of our soules.

47 Jesus side is opened with a launce.

I giue thee thanks, most meeke Jesu, that thou wouldst haue thy diuine body opened by the launce of a certaine Souldier, out of which blood and water issued, to wash and quicken our soules. May it please thee (O LORD) so to strike my heart with the launce of thy holy loue, that I may will nothing, except that which thou willest. O LORD, let my soule enter the wound of thy brest, and attaine euen vnto the feate of thy charity, and treasure of thy diuinity, that there I may adore thee my God, crucified and dead for me; and casting from my memory all the figures of things visible, I may onely respect thee, and haue thee solely present in all things.

48 Jesus is buried.

I giue thee thanks, beloued Jesu, who with the great lament of thy friends were taken from thy Crosse, and embalmed with pre-

cious

tous Oyntments, wrapped in a aire winding sheete, and carried into a strange Sepulchre. O Lord, bury with thee all my senses, that being ioyned vnto thee by a strong bond of loue, I may be as it were dead in those things which displease thee, and as it were rauished out of my selfe, in all things contrary vnto thee: And contrariwise, in these things that please me, let me be altogether liuely, prompt, and swift, and delight in thee alone my onely Redeemer, and treasure of my soule. Our Father, &c.

The seuenth prayer of the life of Iesu.

I Giue thee thanks, sweet Iesu, who of thy mighty power descendedst into hell, and there subduedst Satans power, and conqueredst obscurity and death. I pray thee, O Lord, that the reason of thy passion and Blood may redeeme me from hell and damnation, and reserue me for the life euerlasting. 49 Iesus descended into hell.

50 Iesus riseth from the dead,

I giue thee thanks, O good Iesu, who victoriously issuing from thy Sepulchre, with noble triumph (after thou hadst ouercome and slaine death) didst rise againe the third day, reassuming thy glorious body, and cloathed with immeasurable brightnesse, visiting thy friends, didst affect them with vnspeakeable ioy. Grant me also, O Lord, that rising againe from the death of my sinnes, and old conuersation, I may walke in newnesse of life, and seeke those things only which are high and excellent, and not base and transitory; that when as thou the true life, shalt make thy second apparation here on earth, I may appeare with thee also in thy glory.

51 Iesus ascendeth into heauen,

I giue thee thanks, O mercifull Iesu, who forty daies after thy resurrection (in the sight of thine Apostles) didst ascend into heauen, glorious and triumphant, where sitting on the right hand of the Father, thou liuest and raignest world without end. May it please thy diuine bounty, O God, that my soule may languish in thy loue; and disdaine

daine all things that are in this world, that she may alwayes aspire vnto ther, desiring celestiall things, and that with a continuall and fervent will: let nothing reioyce her, nothing affect her, but thou onely my Lord and God.

I giue thee thanks, most louing Iesu, for that thou sentest downe thy holy Spirit vpon the elect, who perseuered in prayer, and didst send them to preach and teach all nations throughout the world: I beseech ther, O Lord, purifie the secrets of my heart, and giue me the true purity and cleannesse of conscience, that the same comforter finding a gratefull habitation in the same, may adorne it, and make it faire and beautifull with the plentifull gifts of his graces: let him alone comfort me, let him confirme and rule me, and be possessed of me. 52 Iesus sendeth the holy Ghost.

I giue thee thanks, most bountifull Iesu, who when thou shalt come in the latter day to iudge the world, and to reward euery one according to his works and deserts, eyther with rewards or punishments: 53 Iesus shall come to iudgement.

ments. My mercifull LORD, giue me grace, that my soule innocently finishing the race of this miserable life, according to thy holy will, may at last depart out of this prison of the body, adorned with many graces and vertues, that for thy mercy sake she may be receiued into the House of thy glory, that without end she may praise thee, and in the company of all the Saints blesse thee world without end, Amen. Our Father, &c.

The first thanksgiuing for the benefit of our creation.

I Giue thee thanks, omnipotent and eternall GOD, most wise and mumficent Creator of all things, that when I was nothing, hast created me to be somewhat, not a stone, not a serpēt, not a boord, not a foure-footed beast, but a man made according to thy image and similitude, or rather the very image and similitude of thy selfe, namely, a substance indued with vnderstanding and will, that hauing a similitude

litude of being, liuing, and working with thee, I might be the image and type of thy infinite beauty.

But lest a creature so noble should presently fall againe to nothing, and should presently and instantly perish, thou createdst me immortall, that whereas other liuing creatures appeare but a little while, and straight come to nothing, I should neuer returne to not being, but perpetually liue.

Yet seemed that little vnto thee, O Lord, except also thou hadst infused into me, a soule so precious and noble, as that it scarcely giueth place to the Angels in dignity. Oxen and Sheepe are satisfied with Hearbs and Grasse; Hogges feede on Acornes and Beane-cods, neither are the meanes of more moment wherewith all other creatures are nourished, which if they enioy, they rest contented. But my meate is celestiall, & my appetite cannot be satisfied, but by thy immeasurable Maiesty: for thou hast created my soule of that nature and capacity, as neyther the Heauens nor the Earth can fill it.

O

O vnhappy man that I am, why doe I loue the world? why seeke I honours? why gape I after riches? why am I drowned in pleasures? why seeke I those things that are to day, and are not found to morrow? These Acornes suffice not: these Huskes are not sauory, and these Weanes doe not nourish. Know, O my soule, what thou art, to what vse thou wert created, what thou oughtest to seeke, and with what dainties thou shouldest be satisfied: Only God can satiate thee, all the rest may possesse thee, but they cannot satisfie thee: Seeke him, he is thy Spouse, he is the hauen of thy desires, he is thy last end. Acknowledge thy dignity, O my soule, acknowledge what and how thou art created.

The King, whose beauty the Sun and Moone admire, whose Maiesty the Heauens reuerence, and the Earth adoreth: with whose wisedome the quires of Angels are illuminate; with whose bounty the society of supernall Citizens is fed: he created thee, that thou might'st be his habitation, his seate and ha-

ly temple: he would infuse himselfe into thy bosome: he can fill all the corners of thy immeasurable capacities. Rise, arise, O my soule, go meete with such a guest, introduce him with gladnesse into thy house, and say: He that created me, hath his rest in my tabernacle. Eccle. 24.

Which dignity of my soule, O Lord, when I considerately looke into, I wonder not that thy onely begotten Sonne, made drunke with the love thereof, forsaking thy bosome, disdained not the virgins wombe, sought her thirty three yeeres with diuers labours and dolours, gaue his life for her, and by the pledge of his precious bloud redeemed her being captiue: But I rather wonder at my ingratitude, carelesnesse, & dulnesse, who had rather prostitute the same soule so redeemed for a small reward, once againe to the cursed Diuels, and commit fornication with so vncleane beasts: then rest in the armes of my Redeemer, who is fairest amongst the children of men: whose paps are better then wine, and whose name is powred out Oyle. Psal. 44. Cant. 1.

when

when I behold the fashion which thou gauest to this my body, I find so many of thy benefits, as there are members, senses, veines, nerues, or small strings to be found in the same: all which doe publish thy incomparable wisedome and bounty. In the onely harmony of which body, if I should always Philosophy, I should neuer want matter to praise thee, I should neuer yeeld thee condigne thanks, I should neuer pay my duetics for so many and great benefits: which how great they are, they best know who want the vse of some members, or are tranelled with some other vicious affection of the body.

I yeeld therefore, O thou Maker of man, infinite thanks vnto thy goodnes, for that thou hast not made me blinde, lame, mute, monstrous, mad, epileptique, or disguised with any other vice eyther of mind or of body, but for that thou hast bestowed on me a sound mind in a sound body: Grant also that I may neuer abuse any of my members senses, or powers of my soule, in contempt or disgrace of thy holy name.

Yet

Yet (O Lord) there are many things which yet I want, for nothing is presently reduced from his not being, to his perfect being: but all things tend vnto their perfection by certaine degrees: And that perfection, from whom is it to be required but from him, who is the beginner of this worke? Hence it is that all effects are conuerted to their causes, that they may receiue their finall perfection, from thence whence they had their beginning. So see I (O LORD) the plants labour, and inwest themselues on euery side, that they may behold the Sunne, and fasten their rootes in the Earth: Fishes forsake not the water; and the Chicken scarce hatched from the Egge, hides himselfe vnder the wings of the Henne, and followeth her whither-soeuer shee goe. Since all creatures do this, in whom there is no vnderstanding: I alone do it not, whom yet thou hast created and indued with reason: I see that I want many things, and that daily I am diuersly hindered, and the inordinate and insatiable hunger of mine appetites teacheth

cheth me no lesse: but I like a Done wanting a heart, haue not recourse to my Creator, but to creatures; I seeke not water out of the Fountaine, but digge new Cesterns for my selfe: I hunt after the Earth, and contemne him that made the Earth: I seeke life in the Land of death: and I will rest my selfe in things that are restlesse: I will beg from creatures, that which I ought to aske from the Creator.

I therefore pray thy goodnes, O my mercifull Father and Creator, to take away this ignorance from me, to conuert me vnto thee, and then shall I be conuerted: thine eyes see that which is imperfect in me, thou madest me, thou finishedst me, thou beganst this worke, doe thou finish it. Thy hands haue fashioned mee, giue me vnderstanding, that I may learne thy Testimonies. Thou gauest me eares, but such as are more attentiue to heare fables, then thy Word: thou gauest me eyes, but such as are more prone to behold curiosity, then to consider the wondrous workes of thy Law: thou gauest me hands, but weake to performe good

Psal. 118.

workes:

workes: thou ganest me feete, but swift vnto euill, and slow vnto goodnes: what need more? There is no health in my flesh: perfect, O Lord, that which thou hast begun in me: despise not the workes of thy hands. Giue me that I want, because thou art my Creator and my God: thou art my life, thou art my saluation: thou art my liuing, thou art my abundance, thou art my glory: thou art my honour: thou art my peace, thou art all my good: without thee all my plenty is pouerty: who liuest and raignest God world without end, Amen.

The second thankesgiuing for the benefit of our corporall conseruation.

I Giue thee thanks, O most omnipotent, high, iust and mercifull Lord God, not onely for that thou hadst created me, and broughtest me from not being, to a being: but also for that thou hast preserued, and dayly doest preserue me being made of nothing, from fal-

ling.

ling into nothing: for I both be-
leeue and confesse that both is thy
worke: for if thy hands should be
shut, and but for the twinkling of
an eye should giue ouer this office,
I must needs fall to nothing, (of
which thou createdst me.) As many
moments therefore, and portions
of time as this my life hath had,
now hath, or may haue hereafter,
as many parts are there of thine be-
nefit.

I giue thee thanks, O mercifull
Father, that by an vnsearchable
kinde of meanes, from my concep-
tion, vntill my natiuity, thou hast
kept me close shut vp, in the nar-
row bed of my mothers wombe,
lest choaked in my mothers bow-
els, I had come forth into this
world either borne an abortiue, or
strangled in my natiuity without
the benefit of Baptisme. I giue
ther thanks that I am borne, not a-
mongst Barbarians and Idolaters,
who honour wood, and adore stone:
not amongst Heretiques, that blas-
pheme thy Name and most sacred
Sacraments, but amongst Catho-
liques, who honour and reuerence

the

thee with a true, sincere and pure faith.

I giue thee thanks for that thou hast preserued me from all misfortune and sudden death, being borne and bred vp in this world so full of snares and of perils. For whereas diuers men in my life time drowned in the Sea, slaine in the warre, murthered by theeues, torne by the tuskes of beasts, swallowed vp by earthquakes, killed by hunger, extinct by thirst, burnt with heate, killed with cold, poysoned with venome, strangled with the halter, slaine by the sword, or other sudden and violent death are taken hence: when in the meane while there are so many blinde, lame, mad, troubled with the Iaundis, sicke of the Fluxe, trauelled with ye Spleene, bedlam, furious, lunatique, and subiect to the falling sickenesse, whose life is more miserable then death: Thy fatherly prouidence, O Lord, hath defended me from all these euils; whereas notwithstanding nothing happned vnto them that might not haue fallen on me, the sonne of Adam, created out of the same masse

of perdition, conceiued and begotten in the same originall sinne, except thou hadst preserued me. I owe all this to thy mercy, these benefits I receiue from thee. If my earthly King and Lord, had often captiues condemned for one and the same crime, sent nine to the gallowes, and of his meere grace and fauour doe set me free, what condigne thanks could I offer him? But thou (O Lord) hast done this for me, not once, but daily, yea and euery moment.

what shall I therefore pay for, O Lord, for all these benefits? what praises shall I sing? what thanksgiuing shall I offer? I will say with the Prophet: It is the mercy of God that we are not consumed, for that his mercies haue not failed. Thren. 3.

Thou hast giuen vs a body that is vnworthy of many things, which except they be present, it easily corrupteth and perisheth, but that it might be preserued, it is thy singular prouidence that hath so disposed. For as thou createdst vs for the selfe, so hast thou made all things for vs: for whatsoeuer is created

for

the Earth, in the waters, the Ayre, the fire: or in the celestiall spheres, yea in the imperial Heauen, all that hast thou created to obey vs: for thou hast placed man aboue all the workes of thy hands. Thou hast subiected all things vnder his feete, &c. For me, Trees bring forth their boughes and fruit: vines flourish for me, Oyles fatten and grow fruitfull for me: the Garden flowreth for me, and all the plowland of the fields is mine. For me doth the Earth yeeld gold, siluer, and diuers minerals profitable for the vse of man. For me doth the Sea ebbe and flow, for me it bringeth forth diuers sortes of fishes, for me it beareth shippes and sailes: for me doe the Fountaines spring, for me doe the floudes flow: Sheepe, Oxen and the beasts of the field are fed, bring forth skins, wooll, milke, and butter for me: for me hath the hound nailes and teeth: for me doth the Monocerote bring forth a horne: for me doth the Thrush sing, for me doth the Peacocke spread her party-coloured plumes: what needs more? There is nothing that liueth Psal. 8.

or moouteth in water, Earth, or Ayre, which either feedeth me not, or recreateth me not, or medicineth me not: so that all this inferiour world is no other thing, then my sicke-house, my walke, and my Apoticaries shop.

If I shall ascend about the elementall world, how many and how great wonders hast thou made there for me? The Moone, the Sunne, the Starres, to whom shine they but to me? to whose vse doe they impart their influences to these infertour bodies, but to mine? To whom do the times of yeeres, moneths, and dayes, vary and admit measure, but for me? If I ascend higher, it was thy will that those noble and pure Angelicall spirites, who minister vnto thee and assist thee, should be my ministers also, that they might defend me from the assaults of all mine enemies, visible and invisible: induce me to goodnes by their suggestion, helpe me in my tribulations, offer my prayers vnto thee, and bring my soule departing out of this life, to thy presence.

Amen

Arise now, my soule, arise, number, if thou canst, all these benefits, wherewith God ceaseth not to follow thee, though a sinner euery day: All and euery one of these are certaine voyces inuiting thee to praise this thy bountifull benefactor. Doest thou not heare, nor know who he is, who insinuateth himselfe vnto thee by so many arguments? makes himselfe knowne by so many Testimonies? draweth thee vnto him by so many rewards? esteemed thee so much, that he made all things for thy vse? whois made the shepheard of thy flocke? the steward of thy household? the Physician of thy body and soule? wilt thou not loue him? wilt thou not serue him? wilt thou not giue him thanks? wilt thou not praise him?

I desire to praise thee, O Lord, & giue thee thanks with my whole heart, but in my selfe I find no meanes how I may doe it: for praise is not seeming in the mouth of a sinner. But for that thou hast created all things to my vse and seruice: I will call vpon all creatures that Eccle. 15.

they with me may praise the Lord of all things, saying: O all ye works of the Lord, bless ye with me the Lord, praise him and magnifie his name for euer, &c.

The third thankesgiuing for the benefit of our Redemption.

I Giue thanks with my lippes, my heart, and all the vertue that is in me to thine infinite mercy, O Lord, my GOD, for that, being created according to thy similitude and likenesse, and fallen and lost in my first parents, thou wouldest not banish me for euer, like the proud angel, from thy presence: but of thy vnspeakeable goodnesse thou hast redeemed me. Because thou madest me, O LORD, I owe my selfe vnto thee: but for that thou redeemedst me, I should owe thee farre more then my selfe, if I had it. But whereas thou couldst not helpe vs by thy life, yet was it thy pleasure to effect the same in thy death, to the end thou mightst expresse vnto vs, the

sorte of thy loue; for lesse hadst thou loued, except for a time thou hadst sustained, to the end thou mightest disburthen vs: And so much more worthily art thou to be honoured by vs, by how much more greater things thou hast sustained for our sakes. For who art thou that sufferest? what, & of what kinde are the things thou sufferest? for whom sufferest thou? and why sufferest thou? Tell me, O Lord, that I may counterpoise equally this wonderfull worke & incomparable benefit. what therefore, O my God, shall I say that thou art? I will say that which thou thy selfe saidst to Moses in times past: Thou art, that thou art: Thou art an infinite being that proceedest from no man but thy selfe: and without thee, there is no being that hath being of himselfe, but from thee onely, who art the beginning and fountaine of all being. Thou of thy omnipotent power, madest all things of nothing: thou of thy goodnesse, conseruest all things without any forraigne helpe: thou by thy will (if it so pleased thee) maiest reduce all things to

nothing: thou onely art, that art, and all that seemeth to be, is nothing in comparison of thee. The Moone shineth not, and the Starres are not cleane in thy sight. All beauty compared to thee, is deformity, all power infirmity, all wisedome, ignorance, and all goodnesse is malice. Thou art good without defect: wise without errour, liberall without exceptions of persons: iust without wrath, cleane without detriment: thou worke st all things, and art not distracted: thou labourest, and art not weary: thou art euery where, and nothing is wanting in thee.

What therefore shall I speake of the greatnesse of thy Maiesty? Thou beholdest the earth, and makest it
Psalm. 103. tremble: Thou toucheſt the mount-
Iob 38. taines, and they smoake: Thou hast shut the Sea within bounds, when it brake out as a childe from his
Psal. 148. mothers wombe: Thou numbrest the multitude of Starres, and callest
Psal. 14 them all by their names: Whom the dominations and Angelicall power
Iob 37. adore: Before whom the highest Seraphins clocke their wings, and

hide

hide themselues with their feathers. All thy works praise thee, and thy Saints blesse thee: the morning starres praise thee, and all the children of GOD reioyce in thee: the Heauens declare thy glory, and the firmament sheweth thy brightnesse: the flowers of the field testifie thy beauty: the Earth thy prouidence, the Sea and the flouds thereof doe preach thy Maiesty. Psal. 88.

Such and so great art thou, O Lord, Oh now let it be lawfull for me to speake, or rather to feele, what and how vnworthy iniongs, thou the GOD of so great Maiesty, hast suffered for me: and whilst I reckon vp these things, let all the Quiers of Angels fall downe before thee, and giue thee thanks for that which thou hast sustained for our Redemption. Thou being so sublime and admirable, didst descend from the height of thy glory into this vale of misery, inuested with our carnall body, and in habit like to a man subiect to flure: Thou in this world sustainedst for my sake hunger and thirst, the heat of the Sunne, and the cold of the

winter : persecutions and dolors : thou sufferedst for me so much po-
Luke 5. uerty, that where the Foxes have dennes, and the Birds of the Ayre their nests, thou the LORD of Heauen, hadst not a place to rest thy head on : borne in a Stable among beasts, thou didst begge the heat of their breath from them, and were wrapped in ragged clouts. On the eighth day thou tookest on thee the marke of a sinner. Presently after this, the world persecuted thee : thou fledst to forraine Lands, and to a Nation honouring Idols, and to that purpose soughtst the silence of the night : the innocency of thy yeeres excused thee not, neyther was there rest giuen to thy tender body, neyther was thy delicate childhood idle : as thy body increased, thy griefes and labours grew. For who can expresse, O Lord, thy praiers, watchings, fastings, weariness, hunger, thirst, persecutions, and iniuries done thee by thine
Psal. 68. enemies ? They spake against thee who sate in the gate, and the drunkards made Ballads of thee. In a word, thy life was tormented in so

by worthy

vnworthy sort, as that thou mayest iustly say with the Prophet: I am poore and in labours from my youth and infancy. Psal. 87.

These were the things thou sustainedst in thy life time, but greater are they which thou sufferedst in thy death and on the Crosse: There was liberty taken prisoner: innocency strooken: beauty spit vpon: iustice condemned: glory derided: and life slaine and crucified. O my Lord, what more admirable? what more horrible? what more strange? Death dieth, God is whipt: the power of God tied with cords: the image of the Father spit vpon: finally, naked God is nayled to a Crosse, and hanged betweene two theeues, in the sight of the whole world: Further may not my soule wade, my strength is weakned, and my heart faileth within me. O height of charity! O depth of immeasurable humility! O greatnesse of mercy! O incomprehensible and bottomelesse pit of bounty! If I owe thee so much, O Lord, for that thou hast redeemed me, what shall I owe thee, for that after so admirable

themselues: Dost thou thinke, O Lord, this monster to be worthy that thou shouldst open thine eyes on him? Doest thou dye for this sinke and cane of Serpents, replenished with Vipers and Scorpions, to the end to sanctifie the same? My heart faileth me in considering thy mercies, O God, and there is no more spirit left in me.

Verse 18. Because I haue once begunne, I will speake vnto thee my King and my God, though I am dust and ashes: what moued thy mercifull heart? what ouercame and conquered thy flame, that thou sufferedst so much for so abominable a creature? Didst thou hunt after profit? didst thou expect greater glory and blessedness then thou hadst? O meere grace! O loue without respect! O pure and sincere goodnesse! What profit hast thou by the seruice of one poore Ant? what fruit was there expected to thee by the saluation of man? Thou hast no need of riches: who gaue thee, that thou mightest restore againe vnto him? all things vnder the heauens are thine.

Psalm. 15.

Iob 41.

what

what hadst thou therefore to doe with our dolors and miseries? Through the bowels of the mercy of our GOD, thou didst visit vs, arising from on high. O pitifull bowels! O sweet bowels! O bowels, vnto vs the Sea of loue and mercy! In these bowels, and not moued eyther with profit or necessity, thou tookest compassion on our griefes, and hadst mercy vpon vs: thou sawest the affliction of thy people, and appearedst in the bush amongst thornes and briers, descending from Heauen, and taking on thee our nature.

Be not angry, O Lord, if I speake if the force of thy loue were so great, thou Fountaine of charity, that it compelled thee to a marriage so vnworthy thy Maiesty, that thou wouldst espouse thy selfe to thy creature: was there not a more noble Spouse for thee on the Earth, and more allied to thee by grace and nature? why didst thou not rather intertaine the Angelicall nature? why didst thou loue a wife of an vncircumcised nation, which shall afterwards betray thee to thine enemies.

mirable a manner, and so hard and difficult vnto me, thou hast redeemed me? O most mercifull pastor! O most faithfull Shepheard, who gauest thy life for thy sheepe, whom thou tookest vpon thee to defend and keepe, with what duty may I remunerate so great a benefit? with what teares may I prosecute thy plaints? with what life shall I imitate thy pure and immaculate life? Truly I owe thee farre more, O Lord, for thy sufferance whereby I was redeemed, then for thy works by which I was created. And if, O Lord, thou hast sustained these things for Angels, or Arch-angels, for Cherubins & Seraphins, it were lesse to be wondred at: but now thou hast not suffered for these, but for man: and what is man, that thou art so mindfull of him; or the sonne of man that thou thus lookest him? If thou consider his body, man is the most wretched of all liuing creatures: if his manners, more miserable and worser: do'st thou therefore, O God, dye for the sonnes of Satan? for the corrupters of all honesty and iustice? for parricides and breakers

of

of thy diuine Lawes? for contemners of thy Maiesty, and blasphemers of thy glory? Dost thou then dye, O God, for thy infernall torment? whose heart is not allured by benefits, nor terrified by threatnings, nor mollified by promises, nor moued by punishments? For a man who is not content with his owne proper and domesticall malice, compasseth the earth also, forteth out all the worse sensualities, putteth on the nature of Beasts, becomming worse then they: cruelier then a Tyger: fierer then a Lyon: greedier then a woolfe: venomouser then a Toade: craftier then a Serpent: which not sufficing him, hee descendeth to hell, and borroweth whatsoeuer detestable thing is in the Diuels themselues: as blasphemy, pride, enuie, and perpetuall hardnesse of heart. And when hee findeth no more, hee inuenteth of his owne braine most prodigious monsters of sinne, certaine new kinds of ryot, lechery, and other sorts of vncleannesse, which are neuer heard of amongst Beasts, or the Diuels themselues:

themselues: Dost thou thinke, O Lord, this monster to be worthy that thou shouldst open thine eyes on him? Doest thou dye for this sinke and cane of Serpents, replenished with Vipers and Scorpions, to the end to sanctifie the same? My heart faileth me in considering thy mercies, O God, and there is no more spirit left in me.

Reuel. 18. Because I haue once begunne, I will speake vnto thee my King and my God, though I am dust and ashes: what moued thy merciful heart? what ouercame and conquered thy same, that thou sufferedst so much for so abominable a creature? Didst thou hunt after profit? didst thou expect greater glory and blessednes then thou hadst? O meere grace! O loue without respect! O pure and sincere goodnesse! What profit hast thou by the seruice of one poore Ant? what fruit was there expected to thee by the saluation of man? Thou hast no need of riches: who gaue thee, that thou mightest restore againe vnto him? all things vnder the heauens are thine.

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enemies, and kill thee: what doest thou answere me, my God? what doest thou answere? But, I would haue this, this was pleasing in my sight, as
Iud. 14. Samson, who erst prefigured thee, once said.

What thanks shall I therefore giue thee, O Lord, for this incomparable benefit? with what loue shall I loue thee, that hast giuen so manifest and incomprehensible testimony of thy goodnes towards me? How can it be that there should be any one in this world that should not loue thee? How can he be vnmindfull of such a benefit? First (O LORD) let me forget my selfe, then the memory of so great a mercy be extinct in me: those nailes which pierced thy most innocent hands, shall also pierce my heart: and that admirable change, wherein thou tookest vpon thee my infirmities, and powredst thy goodnesse liberally vpon me, shall neuer depart out of my mind. And whereas thou all thy life time diddest desire the Crosse with great affection, whereon thou wert to dye for my sake: Grant that

I

I also as long as I liue, may not abhorre the Crosse, but beare the same patiently, vntill thou transferre me to that place, where neyther death nor mourning, nor cry, nor dolor shall be heard of, where thou raignest, world without end, Amen.

The fourth thanksgiuing for the benefit of our vocation and iustification.

I Giue thee thanks, O Lord God, my helper and Redeemer, for that from darknesse thou hast called me into so admirable a light, as that being without hope of mercy, I haue now obtained mercy. For during the time that I liued in the land of oblition, and in the shadow of death, when my waies were most wicked, and contrary vnto thee: then did thy mercy call me not onely flying, but also repugning: then gauest thou me thy holy Spirit, and adoptedst me for thy sonne. 1 Pet. 2. Oseas 1.

The grace which in Baptisme I receiued

receiued of thee, I cursedly neglected, I rent my first robe, and like the prodigall Sonne, spent all my substance: Thy holy Temple which thou sanctifiedst in me for thy selfe, I haue prophaned; raising in the same, an Idol of my disordinate pleasures, and defiling it with diuers staines. The time was once, O Lord my Sauiour, wherein I was so blind, and liued so lewdely, as if I had no law, or as though I beleeued there were no God: I was vnmindfull of death, neyther remembred I the latter iudgement, or the like to come. The lawes, according to whose prescript I did liue, were mine appetites. I followed mine owne inuentions, and walked according to mine owne waies.

So diuers yeeres of my life were ouerpast, wherein I liued in so palpable darknesse, that in like sort, as that of Egypt, I might haue felt it with my hands. O eternall light, how ouerlate did I know thee, how slackly did I open mine eyes to beholde thine ancient beauty?

All this time thou obseruedst me, sustainedst me, expectedst me, pa-

per-

permitting timeleſſe death to apprehend me. O altitude of thy iudgements! O greatneſſe of thy mercies! How many men in the meane ſpace in the mid race of their ſinnes, are therefwallowed by ſodain death, who now are miſerably tormented in Hell! and I who was one of them protected by thy mercy, am reſeruedeuen vntill this houre. Wh, what had become of me, if at that time thou hadſt ſummoned me likewiſe before thy iudgement ſeate? What account could I haue made in ſo miſerable an eſtate? O my mercy and my Redemption: I giue thee no leſſe thanks for this bounty, then if thou hadſt acquited me being condemned amongſt thoſe damned, and deliuered me from perpetuall torments. Bleſſed be thy patience, by the benefit whereof I liue: and bleſſed be thy mercy, which ſo long time defended and kept me.

Neyther didſt thou onely keep me when I ſinned againſt thee, but very oftentimes thou didſt alſo viſit me as my friend, and calledſt me vnto thee by thy ſweete and ſecret

inſpi-

inspirations: obiecting to me the greatnes of my sins, the shortnes of this life, the eternity of the other: the seuerity of thy iustice, and the bounty of thy mercy: In the midst of my iniquity afterwards, thy presence appeared vnto me so effectually, that persseuering in my delights, and seeking after the Leekes, Turneps, and Garlike of Ægypt; thou extortedst plentifull teares from me. I did sinne, and thou didst recall me from sinne; I did fly from thee, as though it had beene a slight matter to lose thee: and thou didst seeke me, as though it were much for thy profit to find me out. So many yeeres did we liue wrastling and resisting: thou in doing good, I in doing euill, and contemning thy goodnesse. with these voices didst thou call me: with these cords didst thou draw mee.

At length, when it pleased thee to single me out, and to call me by thy grace, thou sentest a great cry into the eares of my soule, wherewith as it were the roaring of a Lyon, thou didst awake me from sleepe, and

thou

thou calledst me from death vnto life: This is the voyce which Dauid thy friend so highly commendeth: in vertue and power, breaking the Cedars, cutting the flowers of fire, and shaking and mouing the desart of Cades: For no lesse is thy power the thy mercy which thou art wont to vse in this worke: for it is great mercy to remit sinnes, and mighty power to make sinners iust. Psal. 28.

O how many and how great are the benefits, which together with this one are powred into vs! Here is giuen pardon of sinnes, grace is giuen, charity is giuen, with those other vertues which attend her: finally, the gifts and graces of the Holy Spirit are giuen. Hereby the sinner is reconciled vnto thee: of an enemy made a friend: and of the slaue of the Diuell, thy Son and the heire of thy Kingdome. Here the Prodigall Sonne is entertained in his Fathers House: the first Robe, Ring, and Shooes, and ornaments of a Sonne are restored vnto him. Luke 15.

And although I cannot be assured, O Lord, whether I be worthy of

of hate or loue: yet hope I the same, and confidently euery way trust in thy bounty: my conscience likewise beareth me witnesse, that I am partaker of the grace of iustification, for which I acknowledge my selfe deeply indebted. Blessed be thou therefore, O bountifull Lord, the giuer of all goodnesse, yea of thy selfe, for that I liuing most lasciuiously, thou gauest me thy Holy Spirit, for my nurse, tutor, master, gouernour, comforter, and all my good: he is to me the patent of adoption, the pledge of matrimony, and the assurance of euerlasting life. Blessed be the day in which such a guest entered my soule: and blessed be the houre in which the gates of my will were opened to receiue him: That day was holy vnto me: in that day I came out of Egypt: that day was my birth-day, in which I was regenerated into the Sonne of God. This my Easter day, in which I rose againe from death to life, in which I receiued the holy Ghost.

Let Iob curse the day of his nativity, I will blesse this: this is that

day,

day, in which the Angels reioyced at the conuersion of a sinner: in which the woman reioyced that found her groat, in which the shepheard assembled his neyghbours with ioy, for the lost sheepe which he found: in which the diuels doe howle for their lost prey. This is that day, in which thou my Father doest acknowledge me thy Sonne: and thy Sonne tearmeth me his brother, and thy holy Spirit hath consecrated me for his Temple: and the Quiere of Angels haue saluted me for their companion and fellow Citizen. If on this day the Angels reioyced and sung vnto thee, O Lord, how can my lips be shut? how may my tongue be silent? how can my mouth choose but be filled with thy prayses? whatsoeuer the Psalmist or Prophets sung of the comming of my Redeemer, all that will I sing vnto thee, O Lord.

It was a great benefit of thine, O Lord, that thou didst create me: for thereby thou didst produce me from not being, to a being: but much more is it, that thou iustifiedst me, for in this thou tookst from me

me the being of sinne, and bringest me to the being of grace: in that am I made the Sonne of man: in this am I adopted the Sonne of God. It is a great benefit which I expect of glory, but no lesse in his kind is that of iustification. For it is no lesse to make a iust man of a sinner, then of a iust man, a blessed man: since there is a greater distance betwixt sinne and grace, then betweene grace and glory. Great also, yea very great is the benefit of redemption: but what had redemption profited, if vocation and iustification had not followed? I acknowledge therefore, O Lord, that the benefit of iustification is the key and ground of all the other, without which the rest doe not onely not profit, but giue vs matter of greater damnation.

But (O Lord) what did I vnto thee, that thou shouldst giue mee these things? what obedience shewed I to thee, that thou shouldst giue me this blessing? what foundest thou in me worthy of so great honour and reward? nothing in me was free from sin, I knew thee not, I loued

loued thee not, I serued thee not; neyther had thee in remembrance: I became the bottomlesse pit of darknesse and iniquity. I cannot chuse (O Lord) but tremble with horror, as often as I thinke hereon, neither finde I any other cause of this benefit, but thy bounty. How many were my companions of the same age, nature, and impiety, of whom I was the most reprobate? yet tookest thou me vnto thee and forsookest them: we were detained in the same Egyptian captiuity; and thou admitteds me to thy royall table, but condemnedst them, and cast out their flesh to be deuoured by the creatures of hell.

Whilst I remember these things, O Lord, my spirit is no more in me; and I know not how to praise thee, or what thanksgiuing to offer vnto thee for so incomparable a benefit. All the time of my life I will say, O Lord, what sawest thou in me? O Lord, what sawest thou in mee, Lord, what sawest thou in me more then in the rest, whom thou hast forsaken? why didst thou so call me? so deliuer me? so looke vpon me? so suc-

conr me? (if so be thou hast succoured me) leauing the rest in sin, who were lesse euill then I? I know not what to say, I know not what to do, I know not what to yeeld vnto thee, O Lord, for all the benefits thou hast bestowed on me, I will with
Psalm. 33. ℣ Prophet, praise my Lord at all times, his praise shall bee alwayes in my mouth: I will say with ℣ same Prophet, Thou hast broken my bonds, O Lord, I will sacrifice to thee the sacrifice of prayse, and call vpon the Name of the Lord. To the Lambe that sitteth on the Throne, be blessing, and honour, and glory, and power, for euer and euer, Amen.

A thanksgiuing for the benefit of our spirituall conseruation in the life of grace.

I Adore thee, I praise thee, I glorifie thee, I giue thee thanks, most mercifull Father and eternall God, with my whole heart, for all the benefits; but in especiall, for that thou hast called mee, whom, being

beforetimes wounded, thou hast without any my precedent merits cured, and, being an enemy vnto thee, reconciled, redeemed from Captiuity, and called from death to life, and of thy fatherly goodnesse hast hitherto conserued me in this state, and as yet doest conserue me by thy grace.

Thou art he onely, O Lord, that created me, and made me of nought, and thou onely art he that conseruest that which thou hast created, thou bountifully doest protect that essence of nature which thou gauest me, lest it should perish. Thou onely hast regenerated me by thy Spirit in the life of grace. By thee are we priuiledged from our sinnes; by thee are we conserued, lest we should fall againe into sinne: If at any time I haue risen, thou gauest me thy hand: if I now stand, thou sustainest me, lest I fall. As many good purposes as I haue conceiued; as many godly inspirations as I haue felt; all are by thy benefit. As often as I haue ouercome mine enemy, as often as I haue refrained my euill inclinations and peruerse

appetites, it was thy benefit. For if no man can say, Lord Jesu, but in the holy spirit, nor doe any good deed without thee: euen as the branch can yeeld no fruit being deuided from the vine: sure it is, that if any fruit grow from this cluster, it is by the benefit of that vine to which it claueth.

If at any time I haue fasted, it came from thee: if I haue indured aduersity patiently, thou didst assist me: if at any time I haue denied mine owne will, it was thy working: If euer hitherto I haue shedde the teares of contrition, if my prayers haue preuailed with thee, I confesse (O Lord) that I did it by thy helpe, I confesse that thou hast wrought all good worke in me: for all these doe I giue thee thanks. I referre all these benefits with thankesgiuing to him, from whom they proceeded, that hereafter they may flow more plentifully. I acknowledge my selfe to be indebted for so many benefits, as I haue done duties to thee, O Lord, in this life, if I haue done any at all.

what

What shall I say of the occasions and opportunities offered by thee vnto me of good life? How many preachers hast thou sent to teach me? how many counsailers to instruct me? how many good friends, how many godly companions, how many good examples, how many deuout Bookes hast thou lent me? By whose helpes I am incited to goodnesse, and pricked forward to vprightnes of life? Great are these thy benefits, but greater doth he owe thee, who hath profited without these: Blessed is hee whom thou hast taught, O LORD, and instructed in thy Law: for so much more hath hee profited, by how much thou art a better Doctor and Wiser Master then others. Psal. 91.

But who can recount the perils and daungers, from whence thou hast deliuered me, O bountifull shepheard of mens soules? or the sinnes whereinto I had fallne without thine assistance? There is no sinne so great, that was euer attempted by man, which another man cannot fall into, if the Creator be

wanting by whom he is made. For which cause vpon good occasion I will call all mens sinnes, my benefits; for into all them might I haue beene plunged, except thine infinit mercy had preserued me. As many occasions of sinne therefore as might haue inforced me to fall (for they could inforce Dauid) so many I had I fallen into, except thou (O Lord) hadst taken them away, because thou knewest my infirmities. All men acknowledge not these thy benefits; but I through thy grace, both acknowledge and embrace them. How often, O louing Father, hast thou vsed this mercy towards me? How often hast thou bound the enemies hands, lest he should tempt me? or if he should haue tempted me, that yet he might not ouercome me? How often hast thou inchanted that old Serpent, that although I walked amongst Vipers and Basiliskes, yet could they not hurt me? How often hast thou trauailed with me thorow water and fire, lest I should be burned in the flame, or drowned in the water? How often in the midst

midst of the seruants of this world hast thou tempered the flame of this Babyloni call furnace with the dew of the holy Spirit, and so coled it that it might not consume me? How often might I iustly say with the Prophet: I was thrust sore at, that I might fall, but the Lord was my helpe? If at anytime I haue stood, I stood by thee: if I haue fallen, I haue fallen by my selfe: and thy hand hath staid me vp, lest I should be bruised. Yea I had alwaies lyen in the dirt, except thou hadst raised me. In the multitude of my sorrowes therefore which I had in my heart, thy comforts haue refreshed my soule, and raysed it. Psalm. 118, Psal. 94.

How often, O Lord, haue my sins deserued thy wrath? How often mightst thou haue taken thy hand away, and that iustly from me, as thou hast withdrawne it from others lesse vngratefull? Yet wert thou mercifull vnto me, and didst not punish me according to my iniquities? I was proude, swolne with vaine-glory, I attributed that glory which was due vnto thee, to my selfe: and therefore am I worthy to

be an outcast from thy mercy. I was ingratefull, I did not acknowledge thy benefits, I attributed that to nature, which was due to the Authour of nature: neyther did I yeeld thee thanks which belonged vnto thee: I was negligent and slothfull in those things which appertained to my saluation, and therefore I deserued, that my talent should long since haue beene taken from me. I was rash in loning perils, and therefore worthy to fall into them.

I am worthy, I say, O Lord, that for these and many such like, I should already be forsaken and cast off by thee, that the crime of the last sinne, might be the punishment of the first. But thy patience was so great, that thou winkest at the wickednesse of my dissolute life, and shuttest thine eyes against my infirmities. Hitherto hast thou forborne mee with so much mercy: neyther wouldst thou suffer that thy succour should at any time leaue me.

I pray thee (O Lord) perfect that which thou hast begun; vouchsafe not

not onely to keepe in me, but also to increase thy benefites; which thou thy selfe hast daigned to impart to me. Continue (O LORD) to keepe me innocent in this spirituall life, and forsake me not, as hitherto thou hast not forsaken me.

I conuert the dolors of my conscience, O Lord, wherewith I should be vexed, if thou hadst forsaken me, into ioy, and now with glad mind and reioycing spirit, in way of thankesgiuing and praise, I sing, saying with thy friend: Returne, my soule, into thy rest, for our Lord hath done good vnto thee. For he hath deliuered my soule from death, mine eyes from teares, and my feete from falling. Psal. 114.

For all these thy benefits, we yeeld thee thanks, Lord GOD omnipotent, who art, and hast beene, and who shall be: for thy workes are great and wonderfull, and thy wayes are iust and true, Lord and King for euer, Amen. Apoc. 11. & 15.

To how many temptations our life is exposed, and how much need we haue of Gods helpe.

Psalm 38. LORD, let me know mine end, and the number of my dayes, that I may bee certified how long I haue to liue: Are not my dayes few? it irketh my soule of my life: For Iob. 17. what is this life, where continuall tribulations are conuersant? Where all things are full of snares and enemies? Scarcely doth one temptation passe away, but another succeedeth: and the first conflict as yet vndetermined, others more grieuous and vnexpected doe follow: Helpe mee therefore, O LORD my God, for mine enemies haue inuironed my soule, on this side, my body, on that side, the Diuell, here the world vrgeth, and all of these inforce and search after my soule: I cannot flye from the body, nor driue it from me: I must needs beare it about with me: for that it is tyed vnto me: I must not kill it, I am compeld to sustaine it: and when

I

I fatten the same, I nourish mine owne enemie against my selfe. The world begirteth and besiegeth me euery way: and by the fiue windows or sences of my body, my sight, my hearing, my taste, my smelling and my touching, woundeth mee with his arrowes, and death entreth by my windowes into my soule. I cannot see the Diuell, and therefore haue lesse meanes to beware of him. He hath bent his bowe, and hath to that end prepared his shafts, that he may wound me suddenly; he hath said, he would hide his snares, saying: who shall see them? which way soeuer I see them, there is no securitie: the flesh suggesteth me with delight, the world presenteth sweet, the Diuell gall: the flesh talketh vnto me of sleepe, of drinke, of meate, and such like appurtenances of the same: the world bewitcheth me with ambitious pleasing of time, with boasting, with arrogancy, and pride: but to wrath, malice, and bitternesse of mind, the Diuell prouoketh me.

Behold, Infidels and Atheists are with me, O Lord, and I dwell with

Deos

Scorpions; woe is me, because my life is prolonged, I haue dwelt with the inhabitants of Kedar, my soule hath too long remained on the earth: and in this so dangerous assault I finde nothing in me whereunto I may haue recourse: for my heart is vaine, fugitiue, and vnstable: more moueable then motion, it is distracted diuers waies, and trauerseth innumerable things with incertainty, and whilst it wandreth thorow diuers things, it findeth no rest. For euen as a Mill turneth swiftly, and refuseth nothing, but grindeth whatsoeuer is put vpon it; and if nothing be put thereon, it consumeth it selfe: so is my heart alwaies in motion, and neuer resteth. Bitter thoughts trouble, vncleane desire, vaine disquiet and trouble the same: whilst my heart cryeth not for future ioy, nor seeketh thy helpe, it is estranged from the loue of God, and drowned in earthly affections. And when it falleth from those, and is insnared in these: vanity seduceth it, curiosity confoundeth it, desire alloureth it, pleasure entangleth it, lust defileth it, enuy torureth it, ire disturbeth it, sad-

Ezech. 2. Psalm. 119.

sadnesse tormenteth it. So by miserable chaunces it is drowned in all vices, and sometimes an abiect matter falleth out to be the cause of a grieuous temptation. Wretched man that I am, who shall deliuer me from the body of this death? In all these am I ouerthrowne, O Lord, vnlesse thou helpe me. Rom. 7.

Haue mercy therefore, haue mercy vpon me (O Lord) and deliuer me from the dirt, that I sticke not therein, lest euery way I remaine comfortlesse: Deliuer me from mine enemies, O God, and from them that hate me, defend me against all those that rise vp against me: But thou, O Lord, deliuer me from the snare of the hunter, and from the bitter tongue, that we may confesse vnto thee, saying: Blessed be God, who gaue vs not in prey to their teeth: my soule is escaped like a Sparrow from the net of the Fowler: the net is broken, and we are escaped. Psal. 55. Psal. 113.

Against

Against whatsoeuer temptation.

Thou seest, O bountifull Father, the great danger wherewith I am entangled, thou seest the snares which mine enemies haue layd for me, and the violence that they vse against me, that they may rauish me (O Father) from the number of thy children, and deliuer me thy poore Sheepe as a pray to the fierce teeth of wolues: I therefore humbly beseech thee for thy fatherly goodnesse sake, to helpe me and strengthen me, and that they may haue no other vse of these their subtilties, but to strengthen my loue towards thee, and make their subtilties and cursed counsels more manifest.

Truely my infirmities might craue peace and tranquillity (for how can I choose (being a weake and fraile man) but feare so mighty enemies, as the world, the Diuell, and the greatest enemie of all, my flesh?) yet since I am not ignorant,

O Father, that temptations are so profitable and healthfull for vs, that we ought to reioyce therein : I require no other thing at thy hands, but that thou wilt take from before me the multitude of all my sinnes, which with their immeasurable waight not onely depresse my poore barke, but turne away thy helpe and assistance euery way from me. Let me heare in my temptations, that which once Saint Paul heard when he was tempted : My grace is sufficient for thee. O LORD, if thou deny me not this, I will say with the Prophet : GOD is my light and my saluation, whom then shall I feare ? God is the protector of my life, of whom shall I be afraid ? if an host of men were incamped against me, my heart should not feare : If an army were imbattailed against mee, hereat I would not bee afraid. 2 Cor. 12: Psalme 26.

Behold, O Father, how thy confidence maketh vs fearlesse, and how faint hearted our sinnes find vs : for it is written : whither flieth the wicked when no man followeth him ? And seeing the morning Starre, he

suppo-

suppoſeth it to be the ſhadow of death. Take my ſinnes therefore from me, which make me fearefull and faint-hearted: and giue me thy grace, that if it be not expedient for me to haue a life which is free from all temptations, yet that I may conſtantly reſiſt ſome aſſaults, and with greater deſire thirſt after that my celeſtiall Country, where neyther temptation doth ſollicite, nor griefe cruciate, nor tribulation afflict: where thou the celeſtiall Father, with the Sonne, and the holy Ghoſt, liueſt and raigneſt God world without end, Amen.

Againſt the temptation of the Diuell.

LORD God, Creator and maintainer of mankind, behold, that fearefull Dragon tempteth me, that old Serpent, which firſt began in the paradiſe of pleaſure, who with his
Apoc. 12. tayle, draweth the third part of the ſtarres of Heauen, and caſteth them on the Earth: who with his venome, corrupteth the waters of the Earth,

earth, that men that drinke thereof dye: And who shall defend me from his iawes? who shall deliuer mee from his mouth, but thou, O Lord, who hast broken the head of the great Dragon? Helpe me: spread thy wings, O Lord, ouer me, that we may flye vnder them from the face of this Dragon who persecuteth me, and with thy shield deliuer me from his hornes: for this is his continuall study, this his onely desire, to deuoure those soules whom thou hast created: and therefore my GOD, I cry vnto thee: deliuer me from my daily aduersary, who whether I sleepe or wake, whether I eate or drinke, or whatsoeuer I doe, doth euery way day and night with his frauds and arts indeuour now openly to wound, and now secretly to hurt mee, directing his inuenomed shafts against me, to the end he may slay my soule.

But thou, O inuincible Lyon of the Tribe of Iuda, giue strength to thy seruant against this roaring Lyon, who alwaies seeketh about, watching whom he may deuoure. Thou

most

most healthfull Serpent, fixed on a high Crosse, giue power vnto thy weakenes, against the deceites of this subtill Serpent. Thou snow-white Lambe, Conquerour of Satans tyranny, giue thy tender Sheepe the strength of thy Spirit, that being fraile in himselfe, and strong in thee, he may ouercome all the assaults of the Diuell, lest mine enemie triumph ouer me: But being conquerour by thy might, I may giue thee thanks for thy mercy, which neuer faileth those that put their trust in thee, Amen.

Against the temptations of the world.

I Am assaulted, O Lord Jesu, I am assaulted, come and reuenge me of mine aduersary, and deliuer me. Hast thou not sayd, Be not dismaied, I haue ouercome the world? whence therefore had the world those forces that it so triumpheth ouer thine elect, and persecuteth all with fire and sword, who cleauing

cleaning to thee, do not adore and reuerence him? why doe they so largely rule ouer those whom thou hast chosen in the world to be thine? especially in this doting age of his continuance, in which it behoued, his power should decrease, and his might diminish? The contempt of GOD'S word raigneth euery where, and with it, ingratitude, lust, riot, vnlawfull pleasures, and an extreme abuse of all things: and he that will not follow these, is scorned, and esteemed a foole, his life is accompted madnesse, and his end is without honour. He is odious in the worlds eye, for that his life is different from other mens. Sap. 5.

These things doe oftentimes assault our soules, O Lord, and almost moue our feete, that leauing the hard waies, we may enter into the high wayes of the world, which promiseth vs all things happy, pleasant, sweet, and delightfull: smiling vpon vs with a pleasant countenance, and offering vs with a full hand the riches, honours and pleasures of the same. But thou (O Lord)

Lord) withdraw me from the darkneſſe, deceites, and allurements of this world. Lyghten mine eyes, that I may ſee and vnderſtand, how ſhort and vncertaine, how deceitfull, how blind and pernicious the felicity of this world is. Maintaine me in the knowledge of thy truth, leſt in this couetous and drunken age of this world, I be intangled with ſecular cares, which lead our minds from the exerciſes of piety, and choake thoſe motions which the holy Spirit ſtirreth vp in vs.

Grant (O Lord) that this world may be crucified vnto me, and I vnto the world; let me no wayes ſtudy to pleaſe him, leſt whilſt I become a friend of this world, I make my ſelfe thine enemie: Let me contemne his hatred and ſlaunders, knowing that we ought to glory in nothing but in thy Croſſe (O Lord,) who liueſt and raigneſt with the Father and the Holy Ghoſt, world without end. Amen.

Againſt

Against the temptations of the flesh.

WHere art thou, O good Jesu, where art thou? Yet once againe Jesabel tyrannizeth, once again the flesh rageth, a domestique, but yet a mortall enemy. Be at hand, O Jesu, be at hand, assist me in my necessity: because the waters haue ouerflowed my soule, and the desires of the flesh ouerpresse me.

My flesh made of dust, bringeth foorth nought but dusty and filthy cogitations. In respect of the world, vaine and curious, from the World it receiueth vaine and bitter: whereby it sinneth against the Spirit, borne of sinne, nourished in sinne, corrupted from the beginning with vices, but much more depraued by euill customes. who shall stand against so strong an enemy (O LORD?) who shall sustaine his assaults? He stirreth vp vnlawfull motions, venemous cogitations.

It

It inflameth, moueth warre, nourisheth hatred, inciteth gourmandise, quickneth lust, prepareth occasions of sinne, and ceaseth not with a thousand subtilities of circumuention, to driue away the spirit. It is a grieuous conflict, and a dangerous warre to fight against a home-bred Enemy, especially where we are strangers, and he a Citizen: he dwelleth in his owne Country, we are pilgrimes and strangers.

Thou art not ignorant of mine infirmities, O sweet Iesu, thou knowest how weake and fraile a fortresse this is, thou knowest, it must needs fall, being shaken with so many volleyes, except thou, O Christ, rampaire it by thy might: To thee therefore do I cry from the depth of my heart, giue me grace that I follow not the concupiscence of my flesh, and that I prouoke not my vnbridled senses with liberty, but that I may strongly resist them. Helpe me that I may tame my body, and bring it in subiection, lest my flesh growing too proud, make me offend, and breake my appointed

ted limits: leſt my heart and body be ſtained with carnall concupiſcence, luſt, ryot, and vnlawfull pleaſures: Sanctifie me and gouerne me, that mine eyes may be gouerned, my eares ſhut, that I may touch no vnlawfull thing, but flie from that which is hurtfull: though I feele a ſting, yet let me not giue conſent; ſo let me nouriſh my fleſh, that it rebell not, and ſo bridle it, that it allure not. Grant that in all and through all I may ſo ſubiect my fleſh to thy ſpirit, that at laſt it may willingly obey her, and tyrannize ouer her no more, as a Miſtreſſe, but ſerue as a handmaid: that betweene both there may be an harmonious conceit, wiſhed peace, and perpetuall concord, Amen.

When temptations are ouercome.

I Giue thee thanks, O Lord God, by whoſe bounty I am enabled in ſuch ſort, that this tempeſt being ceaſed, I enioy a deſired calme. To thee

thee be the honour of the triumph: by thee, and not by mee, this proud Goliah is ouerthrowne: to thee I attribute whatsoeuer good effect hath succeeded. For in respect of mine owne forces, I must needs be subdued, but now am I conqueror, because I grounded my assured hope of victory on thee my strong assister, hauing this alwayes hanging before mine eyes: If God be with vs, who can be against vs? And I can doe all things in him that comforteth me.

Rom. 8. Phil. 4.

And although I sing prayses to thee, O Lord, for this victory, yet for that we are taught, that when we haue done all those things which belong to, or become a strong Champion, we should not returne to lusts and pleasures, but by the assistance of the holy Spirit, stand strong in the battaile against the continuall assaults of the diuell. Therefore I flie vnto thee the helper of all those that hope in thee: increase my trust in thee, that daily more and more increasing in faith, the power of our enemies may fail, vntill thou hast settled vs in that se-

curity.

curity, whereas there is no feare of battell, perill, or anguish, but eternall securiety, purchased by thee: when thou shalt surrender thy Kingdome to thy Father, with whom thou liuest and raignest God for euer, Amen.

Against the conflict of vices.

MOst mercifull Lord Iesu Christ, behold mee miserable, wretched and vile sinner, prostrate before the feete of thy mercy: behold the wounds, botches, infirmities and vices of my soule: which I my selfe (alasse) by my sinnes haue incensed against my selfe, and now present them to be healed by the eyes of thy mercy. Most mercifull Iesu, take pity of my infirmitie, captiuity, and infelicity: wherewith my wretched soule is drowned in transitory things, and distracted by diuers desires. Most louing Iesu, by that charity which deliuered thee bound into the hands of sinners, and haled thee to the Crosse, and there afflicted thee

more then those nayles that pierced thy hands and feete: I beseech thee loose the yoake of my captiuity, and deliuer me from all vices, concupiscences, and euill declinations; and from the assaults of mine enemies, and euery tribulation, defend me.

Extinguish and kill in me vtterly all priuate loue, all inordinate motions, passions, and affections; each occasion, all promptnes and inclination to pride, wrath, enuy, vaine glory, &c. for from these thou only canst deliuer me.

O sweet Iesu, fill me with grace, and most perfect charity, keepe me in all goodnes, that I may flie all occasions of sin, ouercome all temptations constantly, subiect my flesh to my spirit, persecute and banish sin, auoide the assaults and subtilties of the Diuell, neuer consent to any sin, neuer nourish that which displeaseth thee: but that I may ardently thirst after thy glory, faithfully loue thee the same, and addict my self wholy to thy good liking. Amen.

Against

Against euill thoughts.

O Lord my God, be not far from me. O my GOD haste thee to helpe me, because diuers cogitations are risen vp against me, & great feares afflicting my soule. How shall I escape vnhurt? how may I ouercome them? I (saiest thou) will go before thee, and will humble the mighty vpon Earth. Doe, O LORD, as thou speakest, and let all euill cogitations flie from thy presence. This is my hope and onely consolation, to flye vnto thee in all tribulation, to trust in thee, to call vpon thee with my whole heart, and patiently to expect thy consolation, Amen. Esay 45.

Against diuers sorts of sinnes.

GOD, Father of our Lord and God, & Vaysour Jesus Christ, Lord of great might, blessed vatiue, effused goodnesse, GOD and Lord of all things, who art blessed for-

euer, who art glorified by the Seraphins, to whom thousands of Angels assist, and whom infinit hoasts of Angels and Archangels attend: for thy Christs sake, and the comming of thy holy spirit, sanctifie (we pray thee) our soules, our bodies, and our spirits: touch thou likewise our minds, search our consciences, and take from vs al euil cogitations, all immodest talke, all filthy desires, all vndecent thoughts, all enny, pride, and hypocrisie, all lying, all deceit, all distraction of this life, all auarice, all vaine glory, all sloth, all vice, all wrath, all yre, all remembrance of iniuey, all blasphemy, all commotion of the flesh or spirit contrary to thy holy will, Amen.

Against euill thoughts.

O LORD my God, be not thou estranged from me: O God, take me into thy protection, for diuers cogitations are risen vp against me, and great feares that afflict my soule. How shall I escape vnhurt? how

how shall I ouercome them? I (saieth thou) I will goe before thee, and I will humble the mighty vpon Earth. Doe, O LORD, as thou speakest, and let all wicked thoughts fly from thy presence. This is my hope and only comfort to flye vnto thee in all tribulations: to trust in thee, to call vpon thee with my whole heart, and patiently to expect thy consolation, Amen. Esay 45

A prayer against concupiscence.

THe dayly necessities of the body driueth and tyeth the mind thereunto: send vs, O Lord, who as we know, hast care ouer vs, that daily Bread, which thine onely Sonne Jesus Christ commanded vs to aske and hope for at thy hands: Graunt vs to liue content with those things that are needfull, & to despise such things as are superfluous, that neyther vnauoidable necessity ouercome vs, neyther affluence ouerwhelme vs: and so send vs those things that are necessary for vs, that wee obtaine not the same to our-

send thy Maiesty. So deliuered and discharged of all care, we shall onely endeuour our selues to keepe vs (as farre as in vs lieth) in thy fauour, which care thou wilt further, who if thou beest wanting, nothing can prosper with vs. Translate my heart from the seruice of Idols, to thy seruice; toward whom whosoeuer is deuout, he obtaineth dignity. Graue me in stead of this desire of riches, which are exposed to time, the inuries of men and mischances, to grow in loue with thine, which being once receiued, are eternall and inuiolable, Amen.

Against pride.

O Most wise and beloued Father, who alwaies studiest how thou maiest further vs; whereas we alwayes endeuour how to offend thee; thou gauest to mankind the proudest, vntamed, and rebellious creature, the heauenly example of moderation and obedience in thy Sonne: Conuert our minds vnto thee,

thee, and that thine example, that we may so humbly demeane our selues, being wicked and weake, as he that was most worthy and most strong, Amen.

Against drunkennesse,

ALmighty and most mercifull God, vouchsafe so to looke vpon vs, that we may so detest that most shamefull sin of drunkennes, that we neuer permit the same to take place, but let that which was to perish in drunkennes, be employed for the sustenance of the poore through Iesus Christ our Lord, Amen.

Against remembrance of Iniuries.

O Lord of thy goodnes, fill our hearts with thy peace, & cleanse vs from all euill cogitations and vncleannesse, and from all memory of iniuries, and from all remembrance of mischiefe which bring-

geth death. O Lord, make vs all bleſſed thy to ſalute one another with a holy and immaculate ſalutation: and grant that we may receiue without iudgement and death, thy heauenly gift, that is, thy grace with thy holy Spirit, Amen.

Againſt wrath.

HOw much error breedeth this blind indulgence of our ſelues in our minds, that we eſteeme that to be done vniuſtly, which is done moſt vprightly, that in thoſe things we deny pardon vnto others, in which we our ſelues euery houre are faulty and want pardon: that we challenge to our ſelues a reuenge being children, mad, furious and vniuſt, and take it from him who is onely wiſe and iuſt: who in reſpect of his wiſedome, is deficient in nothing, and in regard of his Equity, ſeduceth no man from the truth.

O moſt mercifull Chriſt, example of modeſty, Fountaine of meekeneſſe, infuſe into vs ſome part of this thy lenity, whereby in imitation

tion of thy humility, being assailed with railings, affected with injuries, oppressed and afflicted with slanders, and reproaches, yet that we may reward good for evill.

Against envy.

THou, O Lord, art the founder and maker of all things, thou art the dispencer of thy mercies, which thou by thy immeasurable liberality bestowest on men, yeelding every one more then he deserueth, and defrauding no man of that which is sufficient for him: what cause therefore haue we to envy thee, when as thou bestowest thy liberality upon all men of thine owne, and art bountifull to those that deserue it not, and to every one that which sufficeth him for his beatitude?

O Father, adde this also to the rest of thy benefits, that we may submit to thy iudgement, and satisfie our selues with thy distributions, that we may giue thee thanks for those things which we haue receiued.

And for those things that thou hast bestowed on other [illegible] grant that secretly we condemne [illegible] thy holy will and unsearchable iudgement: but rather that in other mens blessings we may loue and laud thy munificence, who art so bountifull vnto all men: wanting of thy selfe nothing, neither receiuing any thing from any man, neyther hoping any thing. Amen.

In extreme troubles and persecutions.

O Lord GOD that deliuerdst the honest matron Susanna from false iudgement, at such time as she was reprochfully circumuented by slander, that keptst Daniel thy Prophet in the denne of Lyons, and preseruedst the three Children in the flaming furnace; that deliueredst Peter ready to bee deuoured by the Sea, & swallowed in the waues thereof by the might of thy right hand: I beseech thee, O most mercifull GOD, that thou wilt redeeme and deliuer both me thy vnworthy

seruant,

seruant, and all other christian people, out of these miseries and calamities wherewith we are circumuented. Spare thy people, I beseech thee, whom thou hast redeemed by thy precious blood: keepe this Nation and people, redeemed by so precious aransome, in peace, mutuall concord, and coniunction: to the glory of thy holy Name, Amen.

In the time of warre amongst Christians.

O Lord, Father of mercies, God of peace and dilection, how long, I pray thee, wilt thou be angry with thy christian people? punishing them with execrable wars, and vtter ouerthrowes? Behold the affliction and extreme extinction of thy people and Nations, heare the groanes of the poore, let the Christian blood moue thee vnto mercy.

Alasse, O Lord, these are truely the iust punishments of our sins, we haue sinned, we haue done wickedly, we haue left thee the Fountaine of life and our felicity, we haue contemned

eemned thee, mocked thee, and with an obstinate mind made war by our sins, against thy Commandements, we haue kept none of thy testimonies, of which thou hast sayd: If you shall keepe them, they shall keepe you, if you despise them, the sword shall consume you. But thou (O Lord) notwithstanding, thou art iustly displeased, remember thee of thy mercies, and to the end we may be made capable thereof, giue vnto thy people, I beseech thee, the knowledge and confession of their wicked liues: powre vpon them the Spirit of thy grace, and of prayer, that euery when with a contrite and humble heart (which thou despisest not) they may cry vnto thee, saying: O Lord haue mercy, O Lord haue mercy vpon thy people, whom thou hast redeemed with thy precious blood, we haue sinned, we haue done iniustly. Thy iudgements are iustly vrged against vs, prostrating our selues, we call vpon thy grace and mercy, to the end that thy reuenging hand may be appeased.

Esay 1.

But (O Lord) thy cruell and deuouring sword into thy sheath, com-

mand

mand the euill beasts, that is, al those things which giue cause of war, to returne vnto their place, and leaue most wholsome peace, long desired amongst Christians, safely to raigne amongst them, to the praise and glory of thy most holy Name, who strikest, and healest, killest, and quicknest, Amen.

In the time of plague.

VVEe know, O Lord God and most iust Father, that the rebellion almost of all creatures against man onely is very great, whom (if all things were disposed according to the order of creation) they ought to obey and acknowledge: now earthquakes, now thunders, now inundations, now most fatall coniunctions of Stars, now the infection of the ayre, and dayly new and other kind of euils are heard of: But this punishment falleth vpon vs, because we abuse the gifts of thy munificence, transgresse thy Commandements,

for

for that wee are not terrified with threatnings, not allured by promises.

We acknowledge that by these thy chastisements thou drawest vs from these earthly affaires, and inuitest vs to heauenly desires, and that for this cause thy creatures are obedient vnto thee. We thou mindfull in this thy wrath, of thy great mercy, and fauourably take away this contagious sickenesse, which by thy wrath is powred vpon vs. For the pestilent ayre shall inforce no euill, if wee oppose our selues against all kinds of iniquity: yeeld things proceede from thee, O most mercifull Father, both for that in body wee are secured from this plague, and for that in soule we are protected from the venome of sinne, and reward therfor. For although other men detained with the loue of this life, runne here and there seeking helpe in these perils: yet from no man eyther more rightly or more securely is there helpe to bee intreated, then from thee onely, whose power no man may flie, who receiuest vs into thy fauour, for

that

that thou deſpiſeſt no man that hopeth in thy goodneſſe. To thee therefore doe we cry, O Lord, heare our prayers and ſupplications, that thou maieſt deliuer vs from this peſtilent and deadly plague: Commaund thine Angel that ſtriketh vs, to ſhut his Sword in his ſheath, leſt he purſue vs ſtill vntil we bee vtterly extinguiſhed: extend not thine ire againſt vs, ſpare our ſoules, and preſerue vs from the plague.

Returne, returne, O Lord, and haue mercy on thy ſeruants, take from vs this indiſpoſition of the Ayre, & vnwholſomnes of the weather, leſt the infected Ayre powre that poiſon (wherewith it is infected) vpon vs, to our confuſion. O Lord, let thy hand, I pray thee, be turned, that all the Earth may know that thou art the Lord our GOD, and that thy name is called vpon amongſt vs,

Amen. 2. Reg. 14.

In the time of famine and scarcity of victuals.

MOst iust Lord GOD, that according to the merits of thy people, both bestowest and withdrawest thy blessing, looke vpon our pouerty, who acknowledge this present scarcity of victuals and famine, as a rod in thy hand, wherby thou chastisest and punishest the manifold abuses of thy blessings, misemployed by vaine riots, and often drunkennesse, and other desires of the flesh, and dissipations of thy gifts, which thou hast giuen vs, not to that intent, that beeing fatned and filled, we should kicke against thee: but rather we might serue thee thankfully in way of acknowledgement. Why complaine we not of the prophanatiō of thy name by oathes, and horrible imprecations, and of the violating of thy holy daies and seruice?

But what other thing shall wee most wretched sinners (iustly punished by thee for our iniquities) doe, but

but falling downe prostrate in the presence of thy Maiesty, accuse our selues, and deplore our offences, and implore thy grace and mercy, that thou wilt vouchsafe to looke downe from heauen, to the end, that by thy blessing, our land may yeeld vs increase? and by that meanes relieued and satisfied with necessary foode, we may prayse thee for the blessings we haue receiued, and professe our selues more and more bound to doe thee seruice, Amen?

Against the tempests and thunder of the ayre.

KIng of eternall glory, omnipotent God, that giuest foode vnto all creatures, and couerest the heauen with clouds, and preparest raine for the earth, that transferrest the Southerne winde from the heauens, and bringest in the Affricke by thy vertue, that waterest the mountaines from the higher places thereof, and who satiatest the earth with the fruit of thy workes, that

Apoc.9. that hast commanded thine Angell, that he should not hurt neyther the Land nor the Sea, nor Trees, spare those that feare thee, and be mercifull to their prayers.

For we most humbly beseech thee, O Lord, that the incursion of stormes may depart farre from vs, and the calamity of tempests, the tempest of haile, the blasting & lightning, and that all the assaults of the enemy may be tempered. Let the harmfull thunders, the noysome raines, the raging winds be calmed: grant also that the right hand of thy vertue, may ouerway the spirits of stormes, and expell the tempests.

Psal.17. O Lord, thou that thunderest from heauen, and giuest thy voyce, that sendest forth thine arrowes, & multipliest thy lightnings: turne away, we pray thee, this cruell tempest from vs, let it not bring vs to confusion. Restraine the thunder and thine arrowes, lest they hurt vs. Keepe vs and our houses, lest we perish through the fury of stormes and the force of lightning. Spare our habitations, lest by fire sent

downe

downe from Heauen, they burne and be consumed.

Most mercifull Lord, raine not, I beseech thee, thy haile vpon the face of the Earth, neyther strike the cattel of our pastures, parch not vp the herbes and Trees of our Countrey, kill not our corne, neither corrupte our cattell to the haile, whereby they may be destroied: but in thy mercy allay the fury of thy wrath, that we that are iustly punished for our offences, by the preuention of thy mercy, may find grace and indulgence of our sins, Amen.

A prayer for the Master of a household.

WHereas, O Father, thou commandest euery one of vs to haue care of our neighbours, to further their affaires and fortunes, and to withstand all their incommodities, I very well vnderstand what thou meanest: namely, that it becommeth a Master in his household, to vse no lesse care towards his ser-

uants

uants then himselfe, and th
chest the seruants likewise
their Masters, I acknowled
duety: but in ruling those
thou hast committed to my ch
my wife, Children, seruants,
maids, and other domestic
uants, I neyther find faculty
iudgement in my selfe.

I fly therefore vnto thee,
chiefest Father of the family
thee, I say, who art the ruler
Heauen and Earth, I most h
submit my selfe, beseeching
uour. Grant, O Father & gouer
that I may keepe and continue
my seruants which thou hast
mitted to my charge, in thy feare
discipline, and that I may defend
further both those things that
long to the profit of their bodies
soules, and such as concerne
honour and profit. And grant
they likewise on the other side
perform their duetics with fe
and obedience, not seruing acc
ding to the outward eye, but dem
ning them louingly, and freely
charging their duetics in simplic
ty of heart, as if before GOD,
and

not men, whereby at length we
all find the reward in Heauen,
men.

The prayer of a Sonne.

O Omnipotent and eternall GOD, to whom euery obedience of the child towards his parents is well pleasing, and all rebellion is loathsome, who in thy Law commandest us to honour our parents, defending this thy Commandement with a double wall, namely with reward and punishment, whilst thou promisest to the humble and obedient child eternall life, and to the vntoward and rebellious, thou denouncest death and malediction. Neyther is this thy precept vpon mee, neyther farre estranged from mee, that I might say, who in effect may fulfill the same? but it is neere me, or rather in me, whereas the very Law of nature ingrauen in my soule, inciteth and inuiteth mee vnto the same. Exod. 10. Leuit.

I beseech thee therefore, O most bountifull Father, from whom proceedeth

ceedeth all father-hood, both in Heauen and in Earth, take from me all Rebellion and contention, least I attempt and dare to breake and infringe all the bonds of Diuine and humane Lawes. Nor vouchsafe that I may prosecute my parents with kind of duety, serue them with honour and reuerence, obey their Commandements with humble and ready obedience; and that I may helpe them by all kinds of succour, obsequiousnesse and offices of kindnesse; that I may suffer their proopes, austerities, vnbridled mislikes or exclaimes, and all their imperfections whatsoeuer, with willing mind, not aggreeuing nor vexing them in the whole course of my life: if at any time through age they shal dote and default in reason, that I may not contemn them, but that I may suffer their age and imbecillity, with due modesty. Finally if they want or be sicke, that I may nourish and sustaine them by my succour and sustenance, least through my default and neglect they should lose their liues, from whom and by whom I had the beginning

giuing of my life: but that I may serue them ẏ begot me, in all things as my Lords. O Lord, forgiue me all those sins, wherein I haue euer offended my most deare parents: Increase the multitude of their daies, and keepe them in all health of mind and of body: let them behold their Sons, like Oliue plants round about their table; let them bring them vp in all piety, let them gouerne their family in holy counsels and conuersation, that at the length they may immaculate and faultlesse come vnto thee, wherethou liuest with thy Sonne and the holy Ghost, one God world without end, Amen.

Eccles. 3.

Psal. 127.

The prayer of the School-master.

O Mnipotent and eternall God, in whose power all things are, giue me thy holy Spirit, with whom I neyther can learne or teach any thing, that I may diligently instruct the youth committed to my charge, and forme them not onely to follow

piety

piety and good manners: but also diligently to apprehend learning to the glory of thy holy Name, to the end they may become good Citizens, and profitable members of thy Church. Give them a toward and understanding heart, that they may easily apprehend and retaine that which I teach them, and obey me in all things which concerne my function, suffering themselues to be directed and informed with an humble and obedient will, that their age, who haue spent their youth in good arts, in increase may bee increased in knowledge, and may reape and communicate vnto others the most pleasant fruits of his former studies, Amen.

A prayer of a professor of any faculty.

O My Creator, and incomprehensible Lord God, who from the treasures of thy wisedome didst informe the nine orders of Angels, and placedst them in worthy order about the imperiall Heauen, and hast

haſt moſt wonderfully diſpoſed the parts of the world: Thou, I ſay, that art called the true Fountaine of life and wiſedome, and the ſupereminent beginning: vouchſafe to infuſe vpon the darkneſſe of my vnderſtanding the double beame of thy brightneſs, removing from me priuation, ſinne, and ignorance, wherein I was borne. Thou that makeſt the tongues of Infants eloquent, order my diſcourſe, and infuſe on my lips the grace of thy bleſſing. Giue me the ſharpneſſe of vnderſtanding, the capacity of retaining, the ſubtility of interpreting, the facility of learning, the copious grace of ſpeaking: inſtruct mine entrance, direct my proceedings, and fulfill my iſſues: who with the Father and the holy Spirit, liueſt and raigneſt God, world without end, Amen.

The prayer of a Student.

O Moſt wiſe Father, and omnipotent God, the Fountaine and giuer of all wiſedome and vnder-

standing, without whom all our
dies want their successe: who by
Amos, 1. holy spirit, made st of shepherds
sheepe, the Prophets of thy p
and of fishermen, the Apostles
Doctors of the whole world.
into me by the merit of Christ
Sonne, the grace of the same
Spirit, whereby my vnderst
may be the better informed
liberall Sciences, which he
I may conuert to thy diuine h
and the spirituall profit of
Church.

Grant that I may
learne good letters and
tongues, and retaine them with
apprehending memory, and
uert them to the vse of a better
that according to the exam
thy holy youth, I may
crease in yeeres, wisedome
grace, before GOD and
Grant me vnderstanding, and
tilty of wit, that I may the
comprehend those things
are to bee learnt, and
the sublimest and deepest
ledge thereof. Giue me
crity in study, lest my mind

with continuall labour, and
pressed with a certaine loath-
somenesse, abhorre studies. Suffer
me not to spend my time vnpro-
fitably, nor passe my young yeeres,
that are most apt for studies, in
idlenesse, lest my parents charge
being euilly imployed on mee, I
encrease their hate against mee,
and I lewdly delude the hope and
expectation of my friends. Amen.

Seuen Pſalmes of Dauids Repentance, commonly called Penitentiall Pſalmes.

PSALME VI.

O Lord, rebuke me not in thine indignation: neyther chaſten me in thy diſpleaſure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3. My ſoule is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

4. Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5. For in death no man remembreth thee, and who will giue thee thanks in the pit?

6. I am weary of my groaning, euery night wash I my bed: and water my couch with my teares.

7. My beauty is gone for very trouble: and worne away because of all mine enemies.

8. Away from me all ye that worke vanity: for the Lord hath heard the voyce of my weeping.

9. The Lord hath heard my petition: the Lord will receiue my prayer.

10. All mine enemies shall be confounded and sore vexed; they shall be turned backe and put to shame suddenly.

PSALME XXXII.

BLessed is he whose vnrighteousnes is forgiuen: and whose sin is

is couered.

2. Blessed is the man vnto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3. For while I held my tongue, my bones consumed away: through my daily complaining.

4. For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

5. I will acknowledge my sin vnto thee: and mine vnrighteousnes haue I not hid.

6. I said, I will confesse my sins vnto thee, Lord: and so thou forgauest the wickednes of my sin.

7. For this shal euery one that is godly make his prayer vnto thee, in a time when thou maist be found: but in the great water-flouds they shall not come nigh him.

8. Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9. I will inform thee and teach thee in the way wherin thou shalt go: and I will guide thee with mine eye.

10. Be ye not like vnto horse and mule, which haue no vnderstanding:

whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull ye that are true of heart.

PSALME XXXVIII.

PVt me not to rebuke (O Lord) in thine anger: neyther chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in me, and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neyther is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: and are like a sore burthen, too heauy for me to beare.

5 My wounds stinke and are corrupt: through my foolishnesse.

6 I am

6. I am brought into so great trouble and misery: that I go mourning all the day long.

7. For my loines are filled with a sore disease: and there is no whole part in my body.

8. I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9. Lord, thou knowest all my desire: and my groaning is not hid from thee.

10. My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11. My louers and my neighbors did stand looking vpon my trouble: and my kinsmen stood a far off.

12. They also that sought after my life, laid snares for me: and they that went about to do me euill, talked of wickednesse, and imagined deceit all the day long.

13. As for me, I was like a deafe man and heard not: and as one that is dumbe, which doth not open his mouth.

14. I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my truſt: thou ſhalt anſwere for me, O Lord my God.

16 I haue required that they (euen mine enemies) ſhould not triumph ouer me: for when my foote ſlipt, they reioyced greatly againſt me.

17 And I truely am ſet in the plague: and my heauineſſe is euer in my ſight.

18 For I will confeſſe my wickednes: and be ſorry for my ſinne.

19 But mine enemies liue and are mighty: and they that hate me wrongfully are many in number.

20 They alſo that reward euill for good, are againſt me: becauſe I follow the thing that good is.

21 Forſake me not, O Lord my God: be not thou far from me.

22 Haſte thee to helpe me, O Lord God of my ſaluation.

PSALME. 51.

HAue mercy vpon me, O God, after thy great goodneſſe: according vnto

vnto the multitude of thy mercies do away mine offences.

2 Wash me thorowly from my wickednesse: and cleanse me from my sins.

3 For I acknowledge my faults, and my sin is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednes, and in sin hath my mother conceiued me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with hsope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sins, and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right Spirit within me.

11 Cast

11. Cast me not away from thy presence, and take not thy holy spirit from me.

12. O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13. Then shall I teach thy waies vnto the wicked: and sinners shall be conuerted vnto thee.

14. Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnes.

15. Thou shalt open my lips (O Lord) and my mouth shall shew thy praise.

16. For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17. The sacrifice of GOD is a troubled Spirit: a broken and a contrite heart (O God) shalt thou not despise.

18. O be fauourable and gracious vnto *Sion*: build thou the walls of *Ierusalem*.

19. Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offerings and oblations: then shall they offer young bullocks

bullocks vpon thine Altar.

PSALME CII.

HEare my prayer, O LORD, and let my crying come vnto thee.

2. Hide not thy face from me in the time of my trouble: incline thine eares vnto me when I call, O heare me, and that right soone.

3. For my daies are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4. My heart is smitten down and withered like graffe: so that I forget to eate my bread.

5. For the voice of my groaning: my bones will scarce cleaue to my flesh.

6. I am become like a Pellican in the Wildernes: and like an owle that is in the desart.

7. I haue watched, and am euen as it were a Sparrow: that sitteth alone vpon the house top.

8. Mine enemies reuile me all the

the day long : and they that are mad vpon me, are sworne together against me.

9. For I haue eaten ashes as it were bread : and mingled my drinke with weeping.

10. And that because of thine indignation and wrath, for thou hast taken me vp, and cast me downe.

11. My daies are gone like a shadow : and I am withered like grasse.

12. But thou, O Lord, shalt endure for euer : and they remembrance throughout all generations.

13. Thou shalt arise and haue mercy vpon Sion : for it is time that thou haue mercy on her, yea the time is come.

14. And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15. The Heathen shall feare thy name, O Lord: and all the Kings of the Earth thy Maiesty.

16. When the Lord shall build vp Sion : and when his glory shall appeare.

17. When he turneth him vnto the prayer

prayer of the poore destitute: and despiseth not their desire.

18. This shall be written for those that come after: and the people that shall be borne, shal prayse the Lord.

19. For he hath looked downe from his Sanctuary: out of the heauen did the LORD behold the Earth.

20. That he might heare the mourning of such as be in captiuity: and deliuer the children appointed vnto death.

21. That they may declare the name of the Lord in *Sion*: and his worship at *Ierusalem*.

22. When the people are gathered together: and the kingdoms also to serue the Lord.

23. He brought downe my strength in my iourney: and shortened my daies.

24. But I said, O my God, take me not away in the midst of mine age: as for thy yeeres, they indure throughout all generations.

25. Thou Lord in the beginning hast laide the foundations of the Earth:

Earth: and the Heauens are the work of thy hands.

26. They shal perish, but thou shalt indure: they all waxe old as doth a garment.

27. And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28. The Children of thy Seruants shall continue: and their seed shall stand fast in thy sight.

PSALME CXXX.

OVt of the deepe haue I called vnto thee, O Lord: Lord, heare my voyce.

2. Oh let thine eares consider well the voyce of my complaint.

3. If thou Lord wilt be extreme to marke what is done amisse: O Lord, who may abide it?

4. For there is mercy with thee; therefore shalt thou be feared.

5. I looke for the Lord, my soule doth

doth waite for him: in his Word is my trust.

6 My soule flieth vnto the Lord, before the morning watch: I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

PSALME CXLIII.

HEare my prayer, O Lord, and consider my desire: hearken vnto me, for thy truth and righteousnes sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath layd me in the darkenesse, as the men that haue beene long dead.

4 Therefore

4 Therefore is my Spirit vexed within me: and my heart within me is desolate.

5 Yet, doe I remember the time past, I muse vpon all thy works: yea, I exercise my selfe in the works of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirsty land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flie vnto thee to hide me.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit lead me forth into the land of righteousnes.

11 Quicken me, O Lord, for thy Names

Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy servant.

FINIS.